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LATE R Watts.

Memorable Providences

Relating to

Witchcrafts and *Poſſeſſions*,

Clearly Manifeſting,

Not only that there are Witches, but that Good Men (as well as others) may poſſibly have their Lives ſhortned by ſuch evil Inſtruments of Satan.

Written by *Cotton Mather* Miniſter of the Goſpel at *Boſton* in *New-England*.

The Second Impreſsion.

Recommended by the Reverend Mr. *Richard Baxter* in *London*, and by the Miniſters of *Boſton* and *Charleſtown* in *New-England*.

LONDON,

Printed for *Tho. Parkhurſt* at the *Bible* and *Three Crowns* in *Cheapſide* near *Mercers*-Chapel. 1691.

To the Honourable WAIT WINTHROP *Eſq;*

Sir,

BY the ſpecial Diſpoſal and Providence of the Almighty God, there now comes abroad into the World, a little Hiſtory of ſeveral very aſtoniſhing *Witchcrafts and Poſſeſſions*, which partly my own *Ocular Obſervation*, and partly my *undoubted Information*, hath enabled me to offer unto the publick Notice of my Neighbours. It muſt be the *Subject*, and not the *Manner* or the *Author* of this Writing, that has made any people deſire its Publication; for there are ſuch obvious *defects* in *Both*, as would render me very unreaſonable, if I ſhould wiſh about *this* or *any* Compoſure of mine, *O that it were printed in a Book!* But tho' there want not *Faults* in the Diſcourſe, to give me Diſcontent enough, my Diſpleaſure at *them* will be recompenſed by the Satisfaction I take in my Dedication of it; which I now, no leſs *properly* than *cheerfully* make unto Your Self; whom I reckon among the *Beſt* of my *Friends*, and the *Ableſt* of my *Readers*. Your *Knowledge* has *Qualified* You to make thoſe Reflections on the following Relations, which *few* can *Think*, and 'tis not *fit* that *all* ſhould *See*. How far the *Platonick Notions* of *Demons* which were, it may be, much more eſpouſed by thoſe *primitive* Chriſtians and Scholars that we call *The Fathers*, than they ſeem countenanced in the enſuing *Narratives*; are to be allow'd by a ſerious Man, your *Scriptural Divinity*, join'd with Your moſt *Rational Philoſophy*, will help You to judge at an *uncommon*

rate. Had I on the Occaſion before me handled the *Doctrine of Demons*, or lanched forth into Speculations about *Magical Myſteries*, I might have made ſome Oſtentation, that I have *read* ſomething, and *thought* a little in my time, but it would neither have been *convenient* for *me*, nor *profitable* for thoſe *plain Folks*, whoſe *Edification* I have all along aimed at. I have therefore here but *briefly toucht* every thing with an *American* Pen; a Pen which your *Deſert* likewiſe has further *Entitled* You to the utmoſt Expreſſions of Reſpect and Honour *from*. Tho' I have no *Commiſſion*, yet I am ſure I ſhall meet with no *Crimination*, if I here publickly *wiſh You all manner of Happineſs*, in the Name *of the great Multitudes whom You have laid under everlaſting Obligations*. Wherefore *in the name* of the many hundred *Sick* people, whom your *charitable* and *skilful* Hands have moſt *freely* diſpens'd your no leſs *generous* than *ſecret* Medicines to; and *in the name* of your whole *Country*, which hath long had cauſe to believe that you will ſucceed Your Honourable *Father* and *Grandfather*, in *ſucceſsful* Endeavours for our Welfare; I ſay, *In their Name*, I now do wiſh you all the *Proſperity* of them *that love* Jeruſalem. And whereas it hath been ſometimes obſerved, That *the Genius of an Author is commonly* Diſcovered *in the* Dedicatory Epiſtle, I ſhall be content if this *Dedicatory Epiſtle* of mine, have now *diſcovered* me to be, Sir,

Your ſincere and very humble Servant,

C. *Mather.*

TO

JOHN CARTER BROWN

TO THE READER.

THE *old Hereſie of the ſenſual* Sadduces, *denying the Being of Angels either good or evil, died not with them; nor* will *it, whiles men (abandoning both Faith and Reaſon) count it their wiſdom to credit nothing but what they ſee and feel. How much this fond Opinion has gotten ground in this debauched Age is awfully obſervable; and what a dangerous ſtroke it gives to ſettle men in Atheiſm, is not hard to diſcern. God is therefore pleaſed (beſides the witneſs born to this Truth in Sacred Writ) to ſuffer* Devils *ſometimes to do ſuch things in the world as ſhall ſtop the Mouth of gainſayers, and extort a Confeſſion from them.*

It has alſo been made a doubt by ſome, whether there are any ſuch things as Witches, *i. e.* Such as by Contract or Explicit Covenant with the Devil, improve, or rather are improved by him to the doing of things ſtrange in themſelves, and beſides their natural Courſe. *But (beſides that the* Word of God *aſſures us that there have been ſuch, and gives order about them) no Age paſſes without ſome apparent* Demonſtration *of it. For, Tho' it be folly to impute every dubious Accident, or unwonted Effect of Providence, to* Witch-

craft; *yet there are* ſome *things which cannot be excepted againſt, but muſt be aſcribed* hither.

Angels *and* Men *not being made for civil Converſe together in this world; and all* Communion *with* Devils *being interdicted us; their Nature alſo being* Spiritual, *and the VVord of God having ſaid ſo little in that particular concerning their way of* Acting; *hence it is that we can diſcloſe but a* little *of thoſe* Myſteries of Darkneſs; *all reports that are from* themſelves, *or* their Inſtruments, *being to be eſteemed as* Illuſions, *or at leaſt covered with* Deceit, *filled with the Impoſtures of the* Father of Lies; *and the effects which come under our conſideration being* Myſterious, *rather* Poſing *than* Informing *us.*

The Secrets *alſo of God's* Providence, *in permitting* Satan *and his Inſtruments to moleſt His Children, not in their Eſtates only, but in their* Perſons *and their* Poſterity *too, are part of His* Judgments that are unſearchable, and his Ways that are paſt finding out; *only* this *we have good Aſſurance for, that they are among the* All things that work together for their good. *Their Graces are hereby* tried, *their Uprightneſs is made* known, *their Faith and* Patience have their perfect work.

Among the many Inſtances that have been of this kind, That *which is recorded in this* Narrative, *is worthy to be commended to the Notice of Mankind, it being a thing in it ſelf full of Memorable paſſages, and* faithfully *recorded, according to the Truth in Matter of Fact, ſcarce any Inſtance being aſſerted in it, but*

what

what hath the Evidence of many credible Witneſſes, *did need require. Among others who had frequent occaſions to obſerve theſe things, the Reverend Author of this ſhort Hiſtory, was ſpirited to be more than ordinarily engaged in attending, and making particular* Remarks *upon the ſeveral paſſages occurring therein; and hath accordingly written very little beſides what* Himſelf *was an* Eye-witneſs *of, together with others; and the reſt was gathered up with much* Accuracy *and* Caution.

It's needleſs for us to inſiſt upon the Commendation *either of the* Author *or the* Work; *the* former *is known in the* Churches, *the* latter *will* ſpeak *ſufficiently for it* ſelf. *All that we ſhall offer to ſtay the Reader from paſſing over to ſatisfie himſelf in that which follows, is only thus much,* Viz. *That the following Account will afford to him that ſhall read with* Obſervation, *a further clear* Confirmation, *That*, There is both a GOD, and a Devil, and Witchcraft: *That*, There is no outward Affliction, but what God may (and ſometimes *doth)* permit Satan to trouble His people withal: *That*, The Malice of Satan and his Inſtruments, is very great againſt the Children of God: *That*, The cleareſt Goſpel-Light ſhining in a place, will not keep ſome from entring *Helliſh* Contracts with Infernal Spirits: *That*, Prayer is a powerful and effectual Remedy againſt the malicious practices of Devils and thoſe in Covenant with them: *That*, They who will obtain ſuch Mercies of God, muſt pray unto Perſeverance: *That*, God often gives to his people ſome

apparent Encouragements to their Faith in Prayer, tho' He does not preſently perfect the Deliverance ſought for: *That*, God's Grace is able to ſupport His Children, and preſerve their Grace firm, under Soreſt and Continuing Troubles: *That*, Thoſe who refuſe the Temptation to uſe Doubtful or Diabolical Courſes, to get the Aſſaults of the Devil and his Agents removed; chuſing to Recommend all to God, and rather to endure Affliction, than to have it Removed to His Diſhonour, and the wounding of their own Conſciences, never had cauſe to repent of it in the end.

And if theſe Obſervations, together with the ſolemn Improvement made of this ſtupendous Providence, *in the pertinent and Judicious* Sermons *annexed, may but obtain a* due *Impreſſion on the Hearts of ſuch as ſhall peruſe them, whether young or old; as therein will be* their profit, *ſo ſhall their Labour turn to the* Praiſe *of* God, *fully ſatisfie the* Author *for all his* Care *and* Induſtry, *and anſwer his ſincere Aims: for which good Succeſs we Commend it to the Bleſſing of God, to be followed with the importunate* Prayers *of us, who have been* Eye *and* Ear-witneſſes *of many of the moſt conſiderable things Related in the enſuing* Narrative.

Charles Morton.
James Allen.
Joſhua Moodey.
Samuel Willard.

THE

THE PREFACE.

THE grand Principles of Religion are. 1. The knowledge of God. 2. The knowledge of the Souls Immortality, or of the future State of Retribution. 3. The belief of the truth of the Goſpel of Jeſus, and the Scripture Records of Supernatural Revelation.

The First is paſt all doubt by Natural Evidence, to all that are come to the ſober uſe of Reaſon, and have not ſinned themſelves into worſe than beſtiality or madneſs.

The third carrieth its own Evidence, which I have opened at large in a Book called the Reaſons of the Chriſtian Religion; and another called The unreaſonableneſs of Infidelity.

The ſecond is made more than probable by natural Evidence; but fully aſcertained to us by Scripture: And I find that moſt that doubt of the Truth of Chriſtianity, do alſo doubt of the life of Retribution, or the Immortality of the Soul: And as they that believe Chriſt, muſt needs believe the Life to come, ſo they that well believe the Life to come, do the more

eaſily

easily believe Christianity, as finding it, and only it, to be Suited to the full revealing and securing our hopes of that Immortal State. As Believers cannot be Sadduces, *so they that are no* Sadduces *have a far shorter step to Faith than others.*

I have therefore long taken it for a great mercy of God, to cause Devils themselves by Witches, Apparitions, Possessions, *and* Temptations, *to be made even to* Sense, *Convincers of the* Sadduces: *And therefore in my* unreasonableness of Infidelity, *and in the Second part of the* Saints Rest, *I recited many Histories to that use: And having long since gathered many more, I delayed the publication of them, for the perfecting of the Book by more which I have since notice of: But tho' they are very Notable, and have great Evidence, yet one thing or other forbids the Publication. The persons concerned are yet Alive, and some are loth to be named, lest defamed; and some their Friends that are the Witnesses are loth to dishonour, and some are Men high and proud whom the Witnesses dare not displease.*

Indeed were not our Sadduces *mad with incredulity, the Histories of* Bodin *and* Remigius *alone (both Judges) besides the* mallei maleficorum *and all others might have fully convinced them.*

I long ago at the request of Dr. Pet. Moulin *put a short Postscript to the History of the Devil of* Mascon, *an Instance enough to confound these* Sadduces: *But because the Men of that Age, are now Dead,*

Dead, they believe not the Hiſtory, becauſe ſome that have been at Maſcon, *never heard of it. For their fuller Conviction, (beſides what is Witneſſed by the Honourable and Credible Mr.* Boyle *in his* Preface, *and his Brother the Earl of* Orery (*to me*) *who kept Mr.* Perreauds *Son as his Servant many years, and was Familiar with his Father, in whoſe Houſe all was done) I hope ſhortly to get Mr.* Perreauds *own Book (which my Kinſman* W. B. *hath found) Tranſlated out of* French *into* Engliſh, *where they will find many unqueſtionable publick atteſtations, and in an additional Treatiſe, with many like Inſtances. Among the reſt one Condemned Conjurer had his Contract with the Devil, found in Writing, in which he bound himſelf, firſt to* renounce God, *and next to* Preach that there were no ſuch things as Witches, but that poor People ſuffer'd as ſuch by the Cruelty of Ignorant Men] *that ſo the Magiſtrate might be kept from puniſhing them.*

I could never yet get the Treatiſe of Witches, *written by that great* Philoſopher Scheggius: But *many others of undoubted Credit I have read: Mr.* Increaſe Mather *hath already publiſhed many ſuch Hiſtories of things done in* New-England: *And this great inſtance publiſhed by his Son, cometh with ſuch full Convincing Evidence, that he muſt be a very obdurate* Sadducee *that will not believe it. And his two Sermons adjoyned, are excellently fitted to the Subject, and this Blinded Generation,*

and

and to the uſe of us all that are not paſt our warfare with Devils.

Mr. Glanvils *Book, with Dr.* Mores *additions, hath many unqueſtionable inſtances, and among the reſt, that at Mr.* Mompeſſons *Houſe, where he himſelf as a Tryer, was an Eye-witneſs, (being a man very far from* Fanaticiſm).

Some half Sadduces *ſay,* We cannot deny but that there are Devils in the Air; but how doth that prove the Immortality of Man's Soul, or our future Life. *I anſwer,* 1. *The very* being *and* appearance *of ſuch* Demons *will make it more than probable, that our Souls are as Immortal as they: For their Actions and Expreſſions ſhew that they are (at leaſt many of them) of no more excellent a Nature than our Souls.*

2. *Their proved malignity telleth us, that if Spirits ſo naught, have a continued Being and Individuation, there is no probability that God ſhould deprive the Spirits of faithful Godly Men (or any) of their* Being *or* Individuation: *(unleſs* Individuation *were our hurt.)*

3. *But the Devils* dealing *with* Witches, *puts it more out of doubt.* Bodin, Remigius, *the Inquiſitors, and all ſuch Treatiſes, tell us, that the Devils muſt Engage them.*

Firſt, *To give them their Souls (and were this no more but that they muſt* Die, *they might be ſaid to have the Souls of all Men.*

Secondly,

Secondly, *They muſt Covenant to Renounce God and Jeſus Chriſt. And he that promiſeth them* Proſperity *in this World for it, ſuppoſeth that it is ſomewhat in another World, that they muſt loſe by it.*

Thirdly, *They muſt Renounce their Baptiſm, that they may loſe the benefits of the Baptiſmal Covenant.*

Fourthly, Bodin *and* Remigius *tell us, that at their Sabbath Meetings, if they do but name God, or Jeſus Chriſt; all vaniſhes, and the Perſon is left alone. They tell us (as proved) of a Girl that being firſt Enticed by her Mother (a Witch) to go with her to their Meetings, when they were both Anointed (which is with the fat of the Fleſh of a Sodden Child) they were carried into the Air, and the Girl affrighted at ſomewhat, and forgetting her Promiſe, cried,* O God what ſhall we do?] *And ſhe was let fall into a Brake of* Bryers *where ſhe was found Naked and Torn far from Home, and told all.*

I doubt I offended ſome lately at Pinners-Hall, *that will not hear the Lord's Prayer, leſt it Teach men to like* Forms, *by telling them how* Mr. Cotton Mather *in this Book deſcribeth the Witches, and deſiring them not to imitate them, but rather to learn of Chriſt, when they Pray, to ſay thus,* &c.

than

than of the Devil that forbiddeth it. He tells us, that the Papiſt Iriſh Witch *that bewitched* John Goodwin's *Children could not be drawn to ſay (after them) the Lord's Prayer: And the bewitched Children that could read Books before and after, would paſs over the Lord's Prayer, and ſay,* (They ſay, I muſt not ſay it). *And though they ſeemed well while they read any* Play Books, *or the* Oxford *or* Cambridge Jeſts, *yet as they were Tormented at the reading of the* Bible, *or any good Books, ſo they could not be brought to repeat the Lord's Prayer.*

If any are Scandalized, that New-England *a place of as ſerious* Piety *as any I can hear of under Heaven, ſhould be troubled ſo much with Witches, and with* Melancholics, *and ſelf-murders, as* Mr. Mather *tells us, I think it is no wonder: where will the Devil ſhew moſt malice, but where he is hated and hateth moſt: Where will he caſt his Net, but where is the beſt* Prey. *Thoſe that he cannot Damn, he will do his worſt to trouble. Why ſhould he by moleſting them, affright thoſe from him whom he hath already taken alive, and keepeth Blindfolded in peace.*

2. *And alas, we are none of us without Sin; and (whatever the* Antinomians *ſay) God may looſe Satan to Chaſtiſe a ſinning Child, whom he will not let him deceive to Damnation.*

Why

Why did God permit the Libertine *Flock, to moleſt* New-England; *but to try them, and prepare them for the* Civil *and* Eccleſiaſtick *deliverance that thereby followed? It had been well with* England *if the chief Agents had done us afterward here, no more hurt than they did them there.*

Why did the Quakers *here ſo fiercely Rail in the Streets, and in our Churches againſt the moſt Zealous* Miniſters *(ſince ſilenced) in* 1655. *till* 1660. *in as bitter Language as the malignant Drunkards and Whoremongers did, and yet do; when as they have ſince then quite altered their publick Language here? And why is* George Keith *and his other* Quakers *from* Penſilvania, *now aſſaulting the Churches in* New-England? *The Hunter knoweth where is the beſt Game.*

And I muſt with grief ſay of Thouſands in this Land, that while the Devil can get them to uſe the Words and Forms of Chriſtianity, againſt the thing, the Life and Power, *it is ſo greatly to his advantage, that it is no wonder if he quietly permit them to go on without an Expreſs Renunciation of them: If he can get men to uſe Chriſts Name and words againſt himſelf, and the Obedience of his Laws, as a ſelf-deceiving Ceremony, Spell, or Charm, he will get more this way than by the frightful way of Witches: He will joyn with them*

in

in crying up the Holiest things and offices, when he can so use them against their Nature and their Ends. He will help a Libertine *to cry up* Free-Grace, *and* Imputed Righteousness, *and the Name of Christ, that he may thereby oppose Christ, Grace and Justification: He will Lead men in crying up the* Church, *the* Ministry, *and* Unity, *if thereby he can tear and tread down, the* Church, *and* Ministry, *and* Unity.

Is it not as Sure and Smooth a way to Hell to have some called God-Fathers and God-Mothers to Vow us to God the Father, Son and Holy Ghost, as in our Names, and to Renounce in our Names the World, the Flesh, and the Devil, and ever after to Love and Serve the World and Flesh, and Obey the Devil, against that God and Saviour, and Sanctifier that they were Vowed to? Is practical perfidiousness, an Extenuation of all such Hypocrites Sins? O that such Wretches were Sensible how far their Christian Name and Titles, and Ceremonies, will be from Excusing their denying that God, that Christ, that Holy Spirit in their Works, *whom they falsly confessed and Covenanted with by their Words.*

But I fear I make my Epistle too long to so short a Book.

My

The Preface.

My Scope is to tell the Reader, that in this Age where ſo many are Brutified and live by ſenſe, and Sadducees ſay, If they could but ſee the Devil, or a Departed Soul in a true Apparition, they would Believe; *It is of great uſe to Publiſh ſuch Inſtances, as will Convince them or leave them without Excuſe.*

Rich. Baxter.

London, Septemb. the 30*th*. 1690.

A Catalogue of Books Printed for, and Sold by Thomas Parkhurſt. *at the* Bible *and* Three Crowns *in* Cheapſide, *near* Mercers Chapel.

THE *Preſent State of* New-England. Being a Narrative of the Troubles with the *Indians* in *New-England*, from the firſt Planting thereof: But chiefly of the late Troubles. By *W. Hubbard* Miniſter of *Ipſwich*.

A true Hiſtory of the Captivity and Reſtoration of Mrs. *Mary Rowlandſon*, a Miniſters Wife in *New-England*. Wherein is ſet forth, the Cruel and Inhumane Uſage ſhe underwent amongſt the *Heathens*, for Eleven Weeks time: And her Deliverance from them. Written by her own hand, for her private uſe: And now made Publick at the earneſt deſire of ſome Friends, for the benefit of the afflicted.

An Eſſay for the Recording of Illuſtrious Providences: Wherein, an Account is given of many Remarkable and very Memorable Events, which have happened in this laſt Age; Eſpecially in *New-England*. By *Increaſe Mather*.

A Brief Diſcourſe of Juſtification. Wherein this Doctrine is plainly laid down according to the

the Scriptures. As it was Delivered in ſeveral Sermons on this Subject. By *Samuel Willard.*

A Treatiſe of Knowledge and Love Compared. In two Parts: I. Of Falſly Pretended Knowledge. II. Of True Saving Knowledge and Love. 1. Againſt Haſty Judging, and falſe Conceits of Knowledge, and for neceſſary Suſpenſion. 2. The Excellency of Divine Love, and the Happineſs of being Known and Loved of God. Written as greatly needful to the Safety and Peace of every Chriſtian, and of the Church. The only certain way to eſcape Falſe Religions, Hereſies, Sects, and Malignant Prejudices, Perſecutions and Sinful Wars: All cauſed by Falſly Pretended Knowledg, and Haſty Judging, by Proud Ignorant Men, who know not their Ignorance. By *Richard Baxter.*

The Engliſh Nonconformity, As under King *Charles* II. and King *James* II. Truly Stated and Argued. By *Richard Baxter.*

The Scripture Goſpel Defended, and Chriſt, Grace and Free Juſtification Vindicated againſt the Libertines, who uſe the Names of Chriſt, Free Grace and Juſtification, to Subvert the Goſpel, and Chriſtianity, and that Chriſt, Grace and Juſtification, which they in zealous Ignorance think they plead for, to the Injury of Chriſt, the Danger of Souls, and the Scandalizing of the Weak, the inſulting of Adverſaries, and the Dividing of the Churches. Yet Charitably

bly differencing the wordy Errours of unskilful Opiniatres, from their Practical Piety: And the miſtaken Notions of ſome Excellent Divines, from the groſs Libertine Antinomian Errours. In two Books. By *Richard Baxter.*

Cain *and* Abel *Malignity*; That is, Enmity to ſerious Godlineſs; that is, To an Holy and Heavenly State of Heart and Life: Lamented, Deſcribed, Detected, and unanſwerably proved, to be the Deviliſh Nature, and the *Militia* of the Devil againſt God, and Chriſt, and the Church and Kingdoms, and the ſureſt ſign of a State of Damnation. By *Richard Baxter*, or *Gildas Salvianus.*

Practical Diſcourſes on Sickneſs and Recovery; In ſeveral Sermons, as they were lately Preached in a Congregation in *London.* By *Timothy Rogers*, M. A.

Chriſtian Commemoration, and Imitation of Saints Departed; Explicated, and Preſſed from *Heb.* 13. 7. Occaſioned by the Deceaſe of the Reverend Mr. *Henry Hurſt*, lately Miniſter of the Goſpel in *London.* By *Daniel Burgeſs.*

Meetneſs for Heaven promoted in ſome brief Meditations upon Col. 1. 12. Diſcovering the Nature and neceſſity of Habitual and Actual Meetneſs for Heaven here, in all that hope for Heaven hereafter. By *O. H.*

Two Funeral Sermons of the Uſe and Happineſs of Humane Bodies. Preached on 1 *Cor.* 6. 13. By *Edward Lawrence*, M. A.

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IT was once the miſtake of one gone to the *Congregation of the Dead*, concerning the Survivers, *If one went unto them from the Dead, they will repent.* The bleſſed God hath made ſome to *come from the Damned*, for the *Conviction* (may it alſo be for the *Converſion*) of us that are yet *alive*. The *Devils* themſelves are by Compulſion come to confute the *Atheiſm* and *Sadduciſm*, and to reprove the *Madneſs* of *ungodly men*. Thoſe condemned priſoners of our *Atmoſphære*, have not *really* ſent *Letters of thanks* from *Hell*, to thoſe that are on *Earth*, promoting of their Intereſt; yet they have been forced, as of old, *to confeſs that Jeſus was the Holy one of God*, ſo of late, *to declare that Sin* and *Vice are the things which they are delighted in.* But ſhould one of thoſe hideous *Wights* appear *viſibly* with Fiery *chains* upon him, and utter *audibly* his *roarings* and his *warnings* in one of our *Congregations* it would not produce *new Hearts* in thoſe whom the *Scriptures* handled in *our Miniſtry* do not affect. However, it becomes the *Embaſſadors of the Lord Jeſus* to leave no ſtroke untoucht that may conduce to bring men *from the power of Satan unto God*; and for *this* cauſe it is, that I have permitted the enſuing *Hiſtories* to be *publiſhed*. They *contain* things of *undoubted certainty*, and they *ſuggeſt* things of *Importance unconceivable*. Indeed they are only *one Head* of *Collections* which in my *little time* of Obſervation I have made of *Memorable Providen-*

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ces, with *Reflections* thereupon, to be reſerved among other effects of my *Diverſion* from my more ſtated and more weary Studies. But I can with a *Contentment* beyond meer *Patience*, give theſe reſcinded Sheets unto the Stationer, when I ſee what pains Mr. *Baxter*, Mr. *Glanvil*, Dr. *More*, and ſeveral other *great Names* have taken to publiſh Hiſtories of *Witchcrafts* and *Poſſeſſions* unto the world. I ſaid, *Let me alſo run after them*; and this with the more Alacrity, becauſe, I *have tidings ready*. Go then, *my little Book*, as a *Lackey* to the more elaborate *Eſſays* of thoſe learned men. Go *tell* Mankind, that there are *Devils* and *Witches*; and that tho' thoſe *night birds* leaſt appear where the *Day-light* of the Goſpel comes, yet *New-England* has had Examples of their *Exiſtence* and *Operation*; and that not only the *Wigwams* of Indians, where the pagan *Powaws* often raiſe their maſters, in the ſhapes of *Bears*, and *Snakes*, and *Fires*, but the *Houſes* of *Chriſtians*, where our God has had his *conſtant worſhip*, have undergone the Annoyance of *Evil Spirits*. Go *tell* the world, what *Prayers* can do beyond all *Devils* and *Witches*, and what it is that theſe *Monſters* love to do; and tho' the *Dæmons* in the Audience of ſeveral ſtanders by threatned much *Diſgrace* to thy Author, if he let thee come abroad, yet venture *That*, and in this way ſeek a juſt Revenge on *Them* for the Diſturbance they have given to ſuch as *have called on the Name of GOD*.

Witch-

Witchcrafts and *Poſſeſſions.*

The *Firſt* EXAMPLE.

Section I. THere dwells at this time, in the *ſouth* part of *Boſton*, a ſober and pious man, whoſe name is *John Goodwin*, whoſe *Trade* is that of a *Maſon*, and whoſe *Wife* (to which a good *Report* gives a ſhare with him in all the Characters of *Vertue*) has made him the Father of *ſix* (now living) *Children*. Of theſe Children, all but the *Eldeſt*, who works with his Father at his Calling, and the *Youngeſt*, who lives yet upon the Breaſt of its Mother, have laboured under the direful effects of a (no leſs *palpable* than) ſtupendous *WITCHCRAFT*. Indeed that exempted *Son* had alſo, as was thought, ſome lighter *touches* of *it*, in unaccountable ſtabs and pains now and then upon him; as indeed every perſon in the Family at ſome time or other had, except the *Godly Father*, and the *ſucking-Infant*, who never felt any impreſſions of it. But theſe *Four* Children mentioned, were handled in ſo ſad & *ſtrange* a manner, as has given matter of *Diſcourſe* and *Wonder* to all the Countrey, and of *Hiſtory* not unworthy to be conſidered by more than all the *ſerious* or the *curious* Readers in this *New-Engliſh* World.

SECT. *II.* The four Children (whereof the *Eldeſt* was about Thirteen, and the *Youngeſt* was perhaps about a third part ſo many years of age) had enjoy'd a Religious Education, and *anſwered* it with a very towardly Ingenuity. They had an obſervable Affection unto *Divine* and *Sacred* things; and thoſe of them that were capable of it, ſeem'd to have ſuch a Reſentment of their *eternal* Concernments as is not altogether uſual. Their Parents alſo kept them to a continual Employment, which did more than deliver them from the Temptations of *Idleneſs*, and as young as they were, they took a delight in it, it may be *as much* as they ſhould have done. In a word, ſuch was the whole *Temper* and *Carriage* of the Children, that there cannot eaſily be any thing more unreaſonable, than to imagine that a *deſign* to *diſſemble* could cauſe them to fall into any of their odd Fits; tho' there ſhould not have happened, as there did, a thouſand things, wherein it was perfectly impoſſible for any *diſſimulation* of theirs to produce what ſcores of ſpectators were amazed at.

SECT. *III.* About *Midſummer*, in the year 1688. the *Eldeſt* of thoſe Children, who is a *Daughter*, ſaw cauſe to examine their Waſherwoman, upon their miſſing of ſome *Linnen*, which 'twas fear'd ſhe had ſtolen from them; and of what uſe this *linnen* might be to ſerve the *Witchcraft* intended, *the Thief's Tempter knows!* This

Laundreſs

Laundreſs was the Daughter of an ignorant and a ſcandalous old Woman in the Neighbourhood; whoſe miſerable Husband before he died, had ſometimes complained of her, that ſhe was undoubtedly a *Witch*, and that whenever his Head was laid, ſhe would quickly arrive unto the puniſhments due to ſuch an one. This Woman in her Daughters defence beſtow'd very bad Language upon the *Girl* that put her to the queſtion: immediately upon which, the poor Child became variouſly indiſpoſed in her health, and viſited with ſtrange *Fits*, beyond thoſe that attend an *Epilepſie*, or a *Catalepſie*, or thoſe that they call *The Diſeaſes of Aſtoniſhment*.

SECT. IV. It was not long before one of her Siſters, and two of her Brothers, were ſeized, in order one after another, with *effects* like thoſe that moleſted *her*. Within a few Weeks they were all *four* tortured every where in a manner ſo very grievous, that it would have broke an Heart of Stone to have ſeen their Agonies. Skilful Phyſicians were conſulted for their help, and particularly our worthy and prudent Friend Dr. *Thomas Oakes*, who found himſelf ſo affronted by the Diſtempers of the Children, that he concluded nothing but an helliſh *Witchcraft* could be the Original of theſe Maladies. And that which yet more confirmed ſuch Apprehenſion was, That for one good while, the Children were tormented juſt in the *ſame part* of their Bo-

dies all at the *ſame time* together; and tho' they ſaw and heard not one anothers complaints, tho' likewiſe their pains and ſprains were ſwift like Lightning, yet when (ſuppoſe) the *Neck*, or the *Hand*, or the *Back* of *one* was Rack't; ſo it was at that inſtant with t'*other* too.

SECT. V. The variety of their tortures increaſed continually; and tho' about Nine or Ten at Night they always had a Releaſe from their miſeries, and *ate* and *ſlept* all night for the moſt part indifferently well, yet in the *day* time they were handled with ſo many *ſorts* of Ails, that it would require of us almoſt as much time to *Relate* them all, as it did of them to *Endure* them. Sometimes they would be *Deaf*, ſometimes *Dumb*, and ſometimes *Blind*, and often, *all this* at once. One while their *Tongues* would be drawn down their Throats; another while they would be pull'd out upon their *Chins*, to a prodigious length. They would have their *Mouths* opened unto ſuch a wideneſs, that their *Jaws* went out of joint; and anon they would clap together again with a force like that of a ſtrong *Spring-Lock*. The ſame would happen to their *Shoulder-blades*, and their *Elbows*, and *Hand-wriſts*, and ſeveral of their joints. They would at times lie in a benummed condition, and be drawn together as thoſe that are ty'd *Neck & Heels*; and preſently be *ſtretched out*, yea, drawn *backwards*, to ſuch a degree, that it was fear'd the very

very skin of their Bellies would have crack'd. They would make moſt piteous out-cries, that they were cut with *Knives*, and ſtruck with *Blows* that they could not bear. Their *Necks* would be broken, ſo that their *Neck-bone* would ſeem diſſolved unto them that felt after it; and yet on the ſudden, it would become again ſo *ſtiff*, that there was no ſtirring of their *Heads*; yea, their Heads would be twiſted almoſt *round*; and if main force at any time obſtructed a dangerous motion which they ſeem'd to be upon, they would roar exceedingly. Thus they lay ſome Weeks moſt pitiful Spectacles; and this while as a further Demonſtration of *Witchcraft* in theſe horrid Effects, when I went to *Prayer* by one of them, that was very deſirous to hear what I ſaid, the Child utterly *loſt* her Hearing till our *Prayer* was over.

SECT. *VI.* It was a *Religious Family* that theſe Afflictions happened unto; and none but a *Religious Contrivance* to obtain Relief, would have been welcome to them. Many *ſuperſtitious* propoſals were made unto them, by perſons that were I know not *who*, nor *what*, with Arguments fetcht from I know not how much *Neceſſity* and *Experience*; but the diſtreſſed Parents rejected all ſuch counſels, with a gracious Reſolution, to oppoſe *Devils* with no other weapons but *Prayers* and *Tears*, unto HIM that has the Chaining of them; and to try firſt whether *Gra-*

ces were not the beſt things to encounter *Witchcrafts* with. Accordingly they requeſted the four Miniſters of *Boſton*, with the Miniſter of *Charlestown* to keep a *Day of Prayer* at their thus haunted houſe; which they did in the company of ſome devout people there. Immediately upon *this Day*, the youngeſt of the four Children was delivered, and never felt any trouble as afore. But there was yet a *greater Effect* of theſe our Applications unto our GOD!

SECT. VII. The Report of the Calamities of the Family for which we were thus concerned, arrived now unto the ears of the *Magiſtrates*, who preſently and prudently apply'd themſelves, with a juſt vigour, to enquire into the ſtory. The Father of the Children complained of his Neighbour, the ſuſpected ill Woman, whoſe name was *Glover*; and ſhe being ſent for by the Juſtices, gave ſuch a wretched Account of her ſelf, that they ſaw cauſe to commit her unto the Gaolers Cuſtody. *Goodwin* had no proof that could have done her any hurt; but the *Hag* had not power to deny her intereſt in the Inchantment of the Children; and when ſhe was asked, *Whether ſhe believed there was a God?* her Anſwer was too blaſphemous and horrible for any Pen of mine to mention. An Experiment was made, Whether ſhe *could recite the Lords Prayer*; and it was found, that tho' clauſe after clauſe was moſt carefully repeated

repeated unto her, yet when ſhe ſaid it after them that prompted her, ſhe could not poſſibly avoid making *Nonſenſe* of it, with ſome ridiculous Depravations. This Experiment I had the curioſity ſince to ſee made upon *two more*, and it had the ſame Event. Upon the Commitment of this *extraordinary Woman*, all the Children had ſome preſent eaſe; until one (related unto *her*) accidentally meeting one or two of them, entertain'd them with her *Bleſſing*, that is, *Railing*; upon which *Three* of them fell ill again, as they were before.

SECT. VIII. It was not long before the *Witch* thus in the Trap, was brought upon her *Tryal*; at which, thro' the Efficacy of a *Charm*, I ſuppoſe, uſed upon her, by *one* or *ſome* of her Crue, the Court could receive Anſwers from her in none but the *Iriſh*, which was her *Native* Language; altho ſhe underſtood the *Engliſh* very well, and had accuſtomed her whole Family to none but *that* Language in her former Converſation; and therefore the Communication between the *Bench* and the *Bar*, was now chiefly convey'd by two honeſt and faithful men that were *Interpreters*. It was long before ſhe could with any direct Anſwers plead unto her *Indictment*; and when ſhe *did* plead, it was with *Confeſſion* rather than *Denial* of her Guilt. Order was given to ſearch the old womans houſe, from whence there were brought into the Court, ſeveral

veral ſmall *Images*, or *Puppets*, or *Babies*, made of Raggs, and ſtufft with *Goats-hair*, and other ſuch Ingredients. When theſe were produced, the vile Woman acknowledged, that her way to torment the Objects of her malice, was by wetting of her *Finger* with her *Spittle*, and ſtroaking of thoſe little *Images*. The abuſed Children were then preſent, and the Woman ſtill kept ſtooping and ſhrinking as one that was almoſt preſt to Death with a mighty Weight upon her. But one of the *Images* being brought unto her, immediately ſhe ſtarted up after an odd manner, and took it into her hand; but ſhe had no ſooner taken it, than one of the Children fell into ſad *Fits*, before the *whole Aſſembly*. This the Judges had their juſt Apprehenſions at; and carefully cauſing the Repetition of the Experiment, found again the ſame event of it. They asked her, *Whether ſhe had any to ſtand by her*: She replied, *She had*; and looking very pertly in the *Air*, ſhe added, *No*, *He's gone*. And ſhe then confeſſed, that ſhe had *One*, who was her *Prince*, with whom ſhe maintain'd, I know not what Communion. For which cauſe, the night after, ſhe was heard expoſtulating with a *Devil*, for his thus deſerting her; telling him that *becauſe he had ſerved her ſo baſely and falſly, ſhe had confeſſed all*. However to make all clear, the Court appointed five or ſix *Phyſicians*, one evening to examine her very ſtrictly, whether ſhe were not craz'd

craz'd in her *Intellectuals*, and had not procured to her ſelf by *Folly* and *Madneſs* the Reputation of a *Witch*. Divers hours did they ſpend with her; and in all that while no Diſcourſe came from her, but what was pertinent and agreeable: Particularly, when they asked her, What ſhe thought would become of her Soul? ſhe reply'd, *You ask me a very ſolemn Queſtion, and I cannot well tell what to ſay to it.* She own'd her ſelf a *Roman Catholick*; and could recite her *Pater Noſter* in Latin very readily; but there was one Clauſe or two always too hard for her, whereof ſhe ſaid, *She could not repeat it, if ſhe might have all the World.* In the up-ſhot, the Doctors returned her *Compos Mentis*; and Sentence of Death was paſſed upon her.

SECT. *IX.* Divers days were paſſed between her being *Arraigned* and *Condemned*. In this time one of her Neighbours had been giving in her Teſtimony of what another of her Neighbours had upon her Death related concerning her. It ſeems one *Howen* about *Six years* before, had been cruelly bewitched to Death; but before ſhe died, ſhe called one *Hughes* unto her, Telling her that ſhe laid her Death to the charge of *Glover*; That ſhe had ſeen *Glover* ſometimes come down her Chimney; That ſhe ſhould remember *this*, for within theſe *Six years* ſhe might have occaſion to declare it. This *Hughes* now preparing her Teſtimony, immediately

diately one of her children, a fine boy, well grown towards Youth, was taken ill, juſt in the ſame woful and ſurpriſing manner that *Goodwins* Children were. One night particularly, The Boy ſaid he ſaw a *Black thing* with a *Blew Cap* in the Room, Tormenting of him; and he complained moſt bitterly of a *Hand* put into the Bed, to pull out his Bowels. The next day the Mother of the Boy went unto *Glover*, in the Priſon, and asked her, *Why ſhe tortured her poor lad at ſuch a wicked rate?* This Witch replied, that ſhe did it becauſe of wrong done to her ſelf and her Daughter. *Hughes* denied (as well ſhe might) that ſhe had *done her any wrong. Well then*, ſays *Glover*, *Let me ſee your Child and he ſhall be well again.* *Glover* went on, and told her of her own accord, *I was at your Houſe laſt Night.* Says *Hughes*, *In what ſhape?* Says *Glover*, *As a Black thing with a Blew Cap.* Says *Hughes*, *What did you do there?* Says *Glover with my hand in the Bed, I tryed to pull out the Boys Bowels, but I could not.* They parted; but the next day *Hughes* appearing at *Court*, had her Boy with her; and *Glover* paſſing by the Boy, expreſſed her good wiſhes for him; tho' I ſuppoſe, his Parent had no deſign of any mighty Reſpect unto the *Hag*, by having him with her there. But the Boy had no more Indiſpoſitions after the Condemnation of the Woman.

SECT. X. While the miſerable old Woman was under Condemnation, I did my ſelf twice

twice give a viſit unto her. She never denied the guilt of the *Witchcraft* charg'd upon her; but ſhe confeſſed very little about the *Circumſtances* of her Confederacies with the *Devils*; only, ſhe ſaid, That ſhe us'd to be at meetings, which her *Prince* and *Four* more were preſent at. As for thoſe *Four* She told *who* they were; and for her *Prince*, her account plainly was, that he was the *Devil*. She entertained me with nothing but *Iriſh*, which Language I had not Learning enough to underſtand without an Interpreter; only one time, when I was repreſenting unto her *That* and *How* her Prince had cheated her, as her ſelf would quickly find; ſhe reply'd, I think in *Engliſh*, and with *paſſion* too, *If it be ſo, I am ſorry for that!* I offer'd many Queſtions unto her, unto which, after long ſilence, ſhe told me, *She would fain give me a full Anſwer, but* they *would not give her leave.* It was demanded, *They! Who is that* THEY? and ſhe return'd, that *They* were her *Spirits*, or her *Saints*. [for they ſay, the ſame word in *Iriſh* ſignifies both.] And at another time, ſhe included her *two Miſtreſſes*, as ſhe call'd them in that [*They*,] but when it was enquired, Who thoſe *two* were, ſhe fell into a Rage, and would be no more uged.

I ſet before her, the *Neceſſity* and *Equity* of her breaking her *Covenant* with *Hell*, and giving her ſelf to the Lord Jeſus Chriſt, by an everlaſting Covenant; To which her Anſwer was, that

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I ſpoke a very Reaſonable thing, but ſhe could not do it. I asked her whether ſhe would *conſent* or *deſire* to be *pray'd* for; To *that* ſhe ſaid, *If Prayer would do her any good, ſhe could pray for her ſelf.* And when it was again propounded, ſhe ſaid, *She could not unleſs her ſpirits* [or Angels] *would give her leave.* However, againſt her will I pray'd with her, which if it were a Fault it was in *exceſs of Pitty.* When I had done, ſhe thank'd me with many good words; but I was no ſooner out of her ſight, than ſhe took a *Stone*, a long and *ſlender Stone*, and with her *Finger* and *Spittle* fell to tormenting it; tho' *whom* or *what* ſhe meant, I had the mercy never to underſtand.

SECT. *XI.* When this *Witch* was going to her Execution, ſhe ſaid, the Children ſhould not be relieved by her Death, for others had a hand in it as well as *ſhe*; and ſhe named *one* among the reſt, *whom* it might have been thought Natural Affection would have adviſed the Concealing of. It came to paſs accordingly, That the *Three Children* continued in their *Furnace* as before, and it grew rather *Seven times hotter* than it *was.* All their *former* Ails purſued them *ſtill*, with an *addition* of ('tis not eaſie to tell how many) *more*, but ſuch as gave more ſenſible Demonſtrations of an *Enchantment* growing very far *towards* a *POSSESSION* by *Evil Spirits.*

SECT. *XII.* The Children in their Fits would ſtill cry out upon, [*They*] and [*Them*]

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as the Authors of all their Harm; but *who* that [*They*] and [*Them*] were, they were not able to declare. At laſt, the *Boy* obtain'd at *ſome times*, a ſight of *ſome ſhapes* in the room. There were Three or Four of 'em, the Names of *which* the Child would pretend at certain ſeaſons to tell; only the Name of *One*, who was counted a *Sager Hag* than the reſt, he ſtill ſo ſtammered at, that he was put upon ſome *Periphraſis* in deſcribing her. A Blow at the place where the *Boy* beheld the *Spectre* was always felt by the *Boy* himſelf in the part of his Body that anſwered what might be ſtricken at; and this tho' his *Back* were turn'd; which was once and again ſo exactly tried, that there could be no Colluſion in the Buſineſs. But as a Blow at the Apparition always *hurt* him, ſo it always *help'd* him too; for after the Agonies, which a *Puſh* or *Stab* of *That* had put him to, were over, (as in a minute or two they would be) the Boy would have a reſpite from his Fits a conſiderable while, and the *Hobgoblins* diſappear. It is very *credibly* reported that a *wound* was this way given to an Obnoxious *Woman* in the *Town*; whoſe Name I will not expoſe: For we ſhould be tender in ſuch Relations, leſt we *wrong* the Reputation of the *Innocent*, by ſtories not enough enquired into.

SECT. *XIII.* The Fits of the Children yet more arriv'd unto ſuch *Motions* as were beyond the Efficacy of any *natural Diſtemper* in the world.

They

They would Bark at one another like *Dogs*, and again purr like ſo many *Cats*. They would ſometimes complain that they were in a *Red-hot Oven*, ſweating and panting at the ſame time unreaſonably: Anon they would ſay *Cold-water* was thrown upon them, at which they would *ſhiver* very much. They would cry out of diſmal *Blows* with great *Cudgels* laid upon them; and tho' we ſaw no *Cudgels* nor *Blows*, yet we could ſee the *Marks* left by them in *Red-Streaks* upon their Bodies afterward. And one of them would be Roaſted on an Inviſible *Spit*, run into his *Mouth*, and out at his *Foot*, he lying, and rolling, and groaning as if it had been ſo in the moſt ſenſible manner in the World; and then he would ſhriek, that *Knives* were cutting of him. Sometimes alſo he would have his Head ſo forcibly tho' not *viſibly*, nail'd unto the Floor, that it was as much as a ſtrong Man could do to pull it up. One while they would all be ſo *Limber*, that it was judg'd every *Bone* of them could be *Bent*. Another while they would be ſo *ſtiff*, that not a Joynt of them could be *ſtirr'd*. They would ſometimes be as tho' they were *Mad*, and then they would climb over *high Fences*, beyond the Imagination of them that look'd after them. Yea, They would *Fly* like *Geeſe*; and be carried with an incredible *Swiftneſs* thro' the *Air*, having but juſt their *Toes* now and then upon the ground, and their *Arms* waved like the Wings of

of a *Bird*. One of them, in the Houſe of a kind Neighbour and Gentleman (Mr. *Willis*) *flew* the length of the Room, about 20 foot, and flew juſt into an Infants high armed Chair; (as 'tis affirmed) none ſeeing her feet all the way touch the floor.

SECT. XIV. Many ways did the Devils take to make the Children do miſchief both to themſelves and others; but thro' the ſingular Providence of God, they always fail'd in the attempts. For they could never eſſay the doing of any harm, unleſs there were ſome body at hand that might prevent it; and ſeldom without firſt ſhrieking out, *They ſay, I muſt do ſuch a thing!* Divers times they went to ſtrike furious *blows* at their tendereſt and deareſt Friends, or to fling them down ſtairs when they had them at the top, but the *warnings* from the Mouths of the Children themſelves, would ſtill anticipate what the Devils did intend. They divers times were very near *Burning* or *Drowning* of themſelves, but the Children themſelves by their own pitiful and ſeaſonable cries for Help ſtill procured their Deliverance: Which made me to conſider, whether the *little ones* had not *their Angels*, in the plain ſenſe of our Saviours Intimation. Sometimes, when they were tying their own *Neck cloths*, their compelled hands miſerably ſtrangled themſelves, till perhaps, the ſtanders by gave ſome relief

unto them. But if any ſmall Miſchief happen'd to be done where they were; as the Tearing or Dirtying of a *Garment*; the Falling of a *Cup*, the Breaking of a *Glaſs*, or the like; they would rejoyce extreamly, and fall into a pleaſure, and laughter very extraordinary. All which things compar'd with the Temper of the Children, when they are themſelves, may ſuggeſt ſome very peculiar *Thoughts* unto us.

SECT. XV. They were not in a conſtant Torture for ſome Weeks, but were a little quiet, unleſs upon ſome incidental provocations; upon *which* the *Devils* would handle them like *Tygers*, and *wound* them in a manner very horrible. Particularly, upon the leaſt *Reproof* of their *Parents* for any *unfit thing* they ſaid or did, moſt grievous woful Heart-breaking *Agonies* would they fall into. If any uſeful thing were to be done *to* them, or *by them*, they would have all ſorts of Troubles fall upon them. It would ſometimes coſt one of them an Hour or two to be *undreſt* in the evening, or *dreſt* in the morning. For if any one went to *unty* a ſtring, or *undo* a button about them, or the contrary; they would be twiſted into ſuch poſtures as made the thing impoſſible. And at whiles, they would be ſo managed in their Beds, that no *Bed-clothes* could for an hour or two be laid upon them; nor could they go to *waſh their Hands*, without having them claſpt ſo odly together, there

was

was no doing of it. But when their Friends were near tired with Waiting, anon they might do what they would unto them. Whatever work they were *bid* to do, they would be ſo ſnapt in the member which was to do it, that they with grief ſtill deſiſted from it. If one ordered them to Rub a *clean Table*, they were able to do it without any diſturbance; if to Rub a *dirty Table*, preſently they would with many Torments be made uncapable. And ſometimes, tho' but ſeldom, they were kept from eating their Meals, by having their *Teeth* ſett when they carried any thing unto their *Mouths*.

SECT. XVI. But nothing in the World would ſo diſcompoſe them as a *Religious Exerciſe*. If there were any Diſcourſe of God, or Chriſt, or any of the things *which are not ſeen and are eternal*, they would be caſt into intolerable Anguiſhes. Once, thoſe two worthy Miniſters Mr. *Fisk* and Mr. *Thatcher*, beſtowing ſome gracious Counſels on the Boy, whom they then found at a Neighbours houſe, he immediately loſt his Hearing, ſo that he heard not *one word*, but juſt the *laſt word* of all they ſaid. Much more, all *Praying* to *God*, and *Reading* of his *Word*, would occaſion a very terrible vexation to them; they would then ſtop their *own Ears* with their *own Hands*; and roar, and ſhriek; and holla, to drown the Voice of the *Devotion*. Yea, if any one

in the Room took up a *Bible* to look into it, tho' the Children could ſee nothing of it, as being in a croud of Spectators, or having their Faces *another way*, yet would they be in *wonderful* Miſeries, till the *Bible* were laid aſide. In ſhort, *No good thing* muſt then be endured near *thoſe* Children, which (*while* they are *themſelves*) do love *every* good thing in a meaſure that proclaims in them the fear of God.

SECT. XVII. My Employments were ſuch, that I could not viſit this afflicted Family ſo often as I *would*; wherefore that I might ſhew them what kindneſs I could, as alſo that I might have a full opportunity to obſerve the extraordinary *Circumſtances* of the Children, and that I might be furniſhed with *Evidence* and *Argument* as a Critical Eye-witneſs to confute the Sadduciſm of this Debauched Age; I took the Eldeſt of them home to my Houſe. The young Woman continued well at our Houſe, for divers days, and apply'd her ſelf to ſuch Actions, not only of *Induſtry*, but of *Piety*, as ſhe had been no ſtranger to. But on the *Twentieth* of *November* in the *Forenoon*, ſhe cry'd out, *Ah* [*They*] *have found me out! I thought it would be ſo!* and immediately ſhe fell into her Fits again. I ſhall *now* confine my Story chiefly to *Her*, from *whoſe* Caſe the Reader may ſhape ſome Conjecture at the Accidents of the reſt.

SECT. XVIII. Variety of *Tortures* now ſeiz'd

ſeiz'd upon the Girl; in which beſides the fore-mentioned Ails returning upon her, ſhe often would cough up a *Ball* as big as a ſmall Egg, into the ſide of her Wind-pipe, that would near choak her, till by ſtroking and by drinking it was carried down again. At the beginning of her Fits uſually ſhe kept odly looking up the *Chimney*, but could not ſay what ſhe *ſaw*. When I bade her *cry* to the Lord Jeſus for help, her *Teeth* were inſtantly ſet; upon which I added, *Yes, Child, look unto Him*, and then her Eyes were preſently pulled into her Head, ſo far, that one might have fear'd ſhe ſhould never have us'd them more. When I prayed in the Room, firſt her Arms were with a *ſtrong*, tho' not ſeen force clapt upon her Ears; and when her hands were with violence pull'd away, ſhe cryed out, [*They*] *make ſuch a noiſe, I cannot hear a word!* She likewiſe complain'd, that Good'y *Glover*'s Chain was upon her Leg, and when ſhe eſſay'd to go, her poſtures were exactly ſuch as the *chained Witch* had before ſhe died. But the manner ſtill was, that her *Tortures* in a ſmall while would paſs over, and *Frolicks* ſucceed; in which ſhe would continue many hours, nay, *whole days*, talking perhaps never *wickedly*, but always *wittily*, beyond her ſelf; and at certain provocations, her *Tortures* would renew upon her, till we had left off to give them. But ſhe frequently told us, that *if ſhe might but ſteal, or be*

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drunk, ſhe ſhould be well immediately.

SECT. XIX. In her *ludicrous* Fits, *one while* ſhe would be for *Flying*; and ſhe would be carried hither and thither, tho' not long from the ground, yet *ſo long* as to exceed the *ordinary power* of Nature, in our opinion of it: *another-while* ſhe would be for *Diving*, and uſe the *Actions* of it towards the Floor, on *which*, if we had not held her, ſhe would have *thrown* her ſelf. Being at this exerciſe ſhe told us, *That they ſaid, ſhe muſt go down to the Bottom of our Well, for there was* Plate *there, and they ſaid, they would bring her ſafely up again.* This did ſhe tell us tho' *ſhe* had *never* heard of any *Plate* there! and *we our ſelves* who had *newly* bought the Houſe, hardly knew of any; but the *former Owner* of the Houſe juſt then coming in, told us there had been *Plate* for many years at the *Bottom of the Well.*

She had once a great mind to have eaten a *roaſted Apple*, but *whenever* ſhe attempted to *eat* it, her *Teeth would be ſett*, and ſometimes, if ſhe went to take it up, her *Arm would be made ſo ſtiff*, that ſhe could not poſſibly bring her Hand to her *Mouth*: at laſt ſhe ſaid, *Now they ſay, I ſhall eat it, if I eat it quickly*; and ſhe nimbly eat it all up. Moreover,

There was one very ſingular paſſion that frequently attended her. An *Inviſible Chain* would be clapt about her, and ſhe, in much pain and fear, cry out, when [*They*] began to put

put it on. Once I did *with my own hand* knock it off, as it began to be faſtned about her. But ordinarily, when it was *on*, ſhe'd be pull'd out of her ſeat with ſuch violence *towards the Fire*, that it has been as much as *one* or *two* of us could do to keep her out. Her *Eyes* were not brought to be perpendicular to her Feet, when ſhe roſe out of her Seat, as the Mechaniſm of a Humane Body requires in them that riſe, but ſhe was one dragg'd *wholly by other Hands*; and once, when I gave a ſtamp on the Hearth, juſt between her and the Fire, ſhe ſcream'd out, (tho' I think ſhe *ſaw* me *not*) *that I jarr'd the Chain, and hurt her Back.*

SECT. XX. While ſhe was in her *Frolicks* I was willing to try, whether ſhe could read or no; and I found, not only that *if ſhe went to read the* Bible *her* Eyes *would be ſtrangly twiſted and blinded, and her* Neck *preſently broken, but alſo that if any one* elſe *did read the* Bible *in the Room, tho' it were wholly out of her ſight, and without the leaſt voice or noiſe of it, ſhe would be caſt into very terrible Agonies.* Yet once Falling into her Maladies a little time after ſhe had read the 59th *Pſalm*, I ſaid unto the ſtanders by, *Poor Child! ſhe can't now read the Pſalm ſhe read a little while ago*, ſhe liſtened *her ſelf* unto ſomething that none of us could hear, and made us be ſilent for ſome few Seconds of a minute. Whereupon ſhe ſaid, *But I can read it, they ſay I ſhall!*

So I ſhew'd her the *Pſalm*, and ſhe read it all over to us. Then ſaid I, *Child, ſay* Amen *to it*; but *that* ſhe could not do. I added, *Read the next*; but no where elſe in the Bible could ſhe read a word. I brought her a *Quakers Book*, and *that* ſhe could quietly read *whole* pages of; only the Name of GOD and CHRIST ſhe ſtill skipt over, being unable to pronounce it, except ſometimes with *ſtammering* a minute or *two*, or more upon it. When we urged her to tell what the *word* was that ſhe miſſed, ſhe'd ſay, *I muſt not ſpeak it*; *They ſay I muſt not, you know what it is, it's* G *and* O *and* D; ſo ſhe'd *ſpell* the Name unto us. I brought her again, one that I thought was a *Good Book*; and preſently ſhe was handled *with intolerable Torments*. But when I ſhew'd her a *Jeſt-book*, as, the *Oxford Jeſts*, or the *Cambridge Jeſts*, ſhe could read them without any *diſturbance*, and have *witty* deſcants upon them too. I entertain'd her with a *Book* that pretends to prove, *That there are no Witches*; and *that* ſhe could read *very well*, only the Name *Devils*, and *Witches*, could not be uttered by her without extraordinary difficulty. I produced a Book to her that *proves*, *That there are Witches*, and *that* ſhe had not *power* to read. When I read in the Room, the Story of *Ann Cole*, in my Fathers *Remarkable Providences*, and came to the Exclamation which the Narrative ſays the *Demons* made upon her, [*Ah ſhe runs to*

the

the Rock!] it caſt her into inexpreſſible *Agonies*; and ſhe'd fall into them when ever I had the Expreſſion of, *Running to the Rock*, afterwards. A *Popiſh Book* alſo ſhe could endure *very well*; but it would kill her to look into any Book, that (in my Opinion) it might have been profitable and *edifying* for her to be reading of. Theſe Experiments were often enough *repeated*, and ſtill *with the ſame Succeſs*, before Witneſſes *not a few*. The *good Books* that were found ſo mortal to her were chiefly ſuch as lay ever at hand in the Room. One was the *Guide to Heaven from the word*, which I had given her. Another of them was Mr. *Willard*'s little (but precious) Treatiſe *of Juſtification*. Divers *Books* Publiſhed by my Father. I alſo tried upon her; particularly, his *Myſtery of Chriſt*; and another ſmall Book of his about *Faith* and *Repentance*, and *the day of Judgment*.

Once being very merrily talking by a Table that had this *laſt Book* upon it, ſhe juſt opened the Book, and *was immediately ſtruck Backwards* as Dead upon the Floor. I hope I have not ſpoil'd the credit of the *Books*, by telling how much the *Devils* hated them. I ſhall therefore add, That my Grandfather *Cottons* Catechiſm called *Milk for Babes*, and *The Aſſemblies Catechiſm*, would bring hideous *Convulſions* on the Child if ſhe *look'd* into them; tho' ſhe had once learn'd them with all the love that could be.

SECT. XXI. I was not unſenſible that this Girls

Girls Capacity or incapacity to read, was no *Teſt* for *Truth* to be determin'd by, and therefore I did not proceed much further in this *fanciful Buſineſs*, not knowing What ſnares the Devils might lay for us in the Tryals. A *few* further Tryals, I confeſs, I did make; but *what* the event of 'em *was*, I ſhall not relate, becauſe I would not offend. But that which moſt made me to wonder was, That one bringing to her a certain *Prayer-Book*, ſhe not only *could* Read it very well, but alſo did read a large part of it over, and calling it *Her Bible*, ſhe took in it a delight, and put on it a reſpect more than Ordinary. If ſhe were going into her *tortures*, at the offer of this *Book*, ſhe would come out of her fits, and read; and her Attendants were almoſt under a Temptation to uſe it as a *Charm*, to make and keep her *quiet*. Only, when ſhe came to the *Lords Prayer*, (now and then occurring in this *Book*) ſhe would have her eyes put out, ſo that ſhe muſt turn over a new Leaf, and then ſhe could read again. Whereas alſo there are Scriptures in that Book, ſhe could read them *there*, but if I ſhew'd her the very *ſame* Scriptures in the *Bible*, ſhe ſhould ſooner Die than read them. And ſhe was likewiſe made unable to read the *Pſalms* in an Ancient meeter, which this Prayer-Book had in the ſame Volume with it. There were, I think I may ſay, no leſs than *Multitudes* of *Witneſſes*

ſes, to this odd thing; and I ſhould not have been a faithful and honeſt Hiſtorian, if I had withheld from the World *this part* of my Hiſtory: But I make no Reflections on it. Thoſe inconſiderable men that are provoked at it if any ſhall be of ſo little *Senſe* as to be provoked) muſt be angry at the *Devils*, and not at *me*; *their Malice*, and not *my Writing*, deſerves the Blame of any Aſperſion which a *true Hiſtory*, may ſeem to caſt on a Book that ſome have enough manifeſted their Concernment for.

SECT. XXII. There was another moſt unaccountable Circumſtance which now attended her; and until ſhe came to our Houſe, I think, ſhe never had Experience of it. Ever now and then, an *Inviſible Horſe* would be brought unto her, by thoſe whom ſhe only called, *them*, and, *Her Company*: upon the Approach of which her eyes would be ſtill cloſed up; for (ſaid ſhe) *They ſay, I am a* Tell-Tale, *and therefore they will not let me ſee them.* Upon this would ſhe give a Spring as one mounting an *Horſe*, and Settling her ſelf in a *Riding Poſture*, ſhe would in her Chair be agitated as one ſometimes *Ambleing*, ſometimes *Trotting*, and ſometimes *Galloping* very furiouſly. In theſe motions we could not perceive that ſhe was ſtirred by

by the ſtreſs of her Feet, upon the ground; for often ſhe touch'd it not; but ſhe moſtly continued in her Chair, tho' ſometimes in her *hard Trot* we doubted ſhe would have been Toſſed over the Back of it. Once being angry at his dulneſs, when ſhe ſaid, *ſhe would Cut off his head if ſhe had a Knife*, I gave her my *Sheath, wherewith* ſhe ſuddenly gave her ſelf a ſtroke on the Neck, but complain'd, *it would not Cut*. When ſhe had Rode a Minute or two or three, ſhe'd pretend to be at a Randezvouſe with *Them*, that were *Her Company*; there ſhe'd maintain a *Diſcourſe* with them, and asking many Queſtions concerning her ſelf, (for we gave her none of ours) ſhe'd Liſten much, and Received *Anſwers* from them that indeed none but her ſelf perceived. Then would ſhe return and inform us, *how* [They] *did intend for to handle her for a day or two afterwards*, beſides ſome *other* things that ſhe enquired of *them*. Her *Horſe* would ſometimes *throw* her, with much Violence; but ſhe would Mount again; and one of the Standers-by once imagining [*them*] that were *Her Company*, to be before her (for ſhe call'd unto them to *ſtay for her*) ſhe ſtruck with his *Cane* in the *Air* where he thought *they* were, and tho' her Eyes were *wholly ſhut*, yet ſhe cry'd out, *that he ſtruck her*. Her *Fantaſtick Journeys* were moſtly performed in her *Chair* without removing from it; but ſometimes would ſhe Ride *from* her *Chair*, and

and be carried odly *on the Floor*, from one part of the Room to another, in the poſtures of a Riding Woman. If any of us asked her, *Who her Company were?* She generally replied, *I don't know.* But if we were inſtant in our Demand, ſhe would with ſome witty Flout or other turn it off. Once I ſaid, *Child, if you can't tell their Names, pray tell me what Clothes they have on*; and the Words were *no ſooner* out of my *Mouth*, but ſhe was laid for Dead upon the Floor.

SECT. XXIII. One of the Spectators once ask'd her, *Whether ſhe could not Ride up Stairs*; unto which her Anſwer was, *That ſhe believ'd ſhe could, for her Horſe could do very notable things.* Accordingly, when her *Horſe* came to her again, to our Admiration, ſhe *Rode* (that is, was *Toſſed* as one that *Rode*) up the Stairs: There then ſtood open the *Study* of one belonging to the Family, into *which* entring, ſhe ſtood immediately upon her Feet, and cry'd out, *They are gone; they are gone! They ſay, that they cannot,* —— *God won't let 'em come here!* She alſo added a Reaſon for it, which the *Owner of the Study* thought more *kind* than *true.* And ſhe preſently and perfectly came to her ſelf, ſo that her whole Diſcourſe and Carriage was altered unto the greateſt meaſure of *Sobriety*, and ſhe ſate Reading of the *Bible* and *Good Books*, for a good part of the Afternoon. Her Affairs calling her anon to go down again, the *Dæmons* were in a quarter of a minute as bad upon

upon her as before, and her *Horſe* was Waiting for her. I underſtanding of it *immediately* would have her up to the *Study* of the young Man where ſhe had been at eaſe before; meerly to try Whether there had not been a Fallacy in what had newly happened: but ſhe was now ſo *twiſted*, and *writhen*, that it gave me much trouble to get her into my Arms, and much more to drag her up the Stairs. She was pulled out of my hands, and when I recovered my Hold, ſhe was thruſt ſo hard upon me, that I had almoſt fallen Backwards, and her own Breaſt was ſore afterwards, by their Compreſſions to detain her; ſhe ſeem'd heavier indeed than three of her ſelf. With incredible forcing (tho' ſhe kept Screaming, *They ſay I muſt not go in!*) at length we pull'd her in; where ſhe was no ſooner come, but ſhe could ſtand on her Feet, and with an *altered Tone*, could thank me, ſaying, *now I am well.* At firſt ſhe'd be ſomewhat faint, and ſay, *She felt ſomething go out of her*; but in a Minute or two, ſhe could attend any Devotion, or Buſineſs as well as ever in her Life; and both ſpoke and did as became a perſon of good Diſcretion.

I was loath to make a *Charm of* the Room; yet ſome Strangers that came to viſit us, the Week after deſiring to ſee the *experiment* made, I permitted more than two or three Repetitions of it; and it ſtill ſucceeded as I have declared. Once when I was aſſiſting 'em in carrying of her up, ſhe

was

was torn out of all our hands; and to my ſelf, ſhe cry'd out, Mr. *M.* —*One of them is going to puſh you down the ſtairs, have a care.* I remember not that I *felt* any Thruſt or *Blow*; but I think I was unaccountably made to *ſtep down backward two or three ſtairs*, and within a *few* hours ſhe told me by *whom* it was.

SECT. XXIV. One of thoſe that had been concerned for her *Welfare*, had newly implored the great GOd that the *young Woman* might be able to declare *whom* ſhe apprehended her ſelf troubled by. Preſently upon this her Horſe returned, only it peſtered her with ſuch *ugly paces*, that ſhe fell out with *her Company*, and threatned now to tell all, for their ſo abuſing her. I was going abroad, and ſhe ſaid unto them that were about her, Mr. *M.*—*is gone abroad, my Horſe won't come back, till he come home; and then I believe* (ſaid ſhe ſoftly) *I ſhall tell him all.* I ſtaid abroad an hour or *two*, and then returning, when I was juſt come to my Gate, before I had given the leaſt *Sign* or *Noiſe* of my being there, ſhe ſaid, *My Horſe is come!* and intimated, that I was at the Door. When I came in, I found her mounted after her faſhion, upon her *Aerial Steed*; which carried her Fancy to the Journeys end. There (or rather *then*) ſhe maintained a conſiderable Diſcourſe with *Her Company*, liſtening very attentively when ſhe had propounded any Queſtion, and receiving the

Anſwers

Anſwers with impreſſions made upon her mind. She ſaid; *Well what do you ſay? How many Fits more am I to have? — pray, can you tell how long it ſhall be before you are hang'd for what you have done? — You are filthy Witches to my knowledge, I ſhall ſee ſome of you go after your Siſter; You would have killed me, but you can't, I don't fear you. — You would have thrown Mr.* Mather *down ſtairs, but you could not. — Well, How ſhall I be* *To morrow? *Pray, What do you think of To morrow? — Fare ye well — You have brought me ſuch an ugly Horſe, I am angry at you; I could find in my heart to tell all.* So ſhe began her *homeward* paces; but when ſhe had gone a little *way*, (that is, a little *while*) ſhe ſaid, *O! I have forgot one Queſtion, I muſt go back again*; and back ſhe rides. She had that day been divers times warning us, that *they* had been contriving to do ſome harm to my *Wife*, by a *Fall* or a *Blow*, or the *like*; and when ſhe came out of her myſterious Journeys, ſhe would ſtill be careful concerning *Her*. Accordingly ſhe now calls to *her Company* again, *Hark you, one thing more before we part! What hurt is it you will do to Mrs.* Mather? *will you do her any hurt?* Here ſhe liſtened ſome time; and then clapping her hands, cry'd out, *O! I am glad on't, they can do Mrs.* Mather *no*

Note, on To morrow, *the* Miniſters *of the Town were to keep a day of* Prayer *at her* Fathers *Houſe* *.

hurt

hurt; they try, *but they ſay they can't.* So ſhe returns and at once, diſmiſſing her Horſe, and opening her Eyes ſhe call'd me to her, *Now Sir,* (ſaid ſhe) *I'll tell you all. I have learn'd who they are that are the cauſe of my trouble, there's* three *of them,* (and ſhe nam'd *who*) *if they were out of the way, I ſhould be well. They ſay, they can tell now how long I ſhall be* troubled, *but they won't. Only they ſeem to think, their power will be* broke *this Week,* They *ſeem alſo to ſay, that I ſhall be very ill to* Morrow, *but they are themſelves terribly* afraid *of to morrow*; They *fear, that to morrow we ſhall be delivered.* They *ſay too, that they cann't hurt* Mrs. Mather, *which I am glad of. But they ſaid, they would kill me to night, if I went to bed before ten a clock, if I told a word.* And other things did ſhe ſay, not now to be recited.

SECT. XXV. The Day following, which was, I think, about the twenty ſeventh of *November*, Mr. *Morton* of *Charleſtown*, and Mr. *Allen*, Mr. *Moody*, Mr. *Willard*, and my ſelf, of *Boſton*, with ſome devout Neighbours, kept another *Day of Prayer*, at *John Goodwin*'s Houſe; and we had all the Children preſent with us there. The Children were miſerably tortured, while we laboured in our *Prayers*; but our good God was nigh unto us, in what we call'd upon Him for. From this day the power of the Enemy was broken; and the Children, though Aſſaults after this were made upon them, yet were not

ſo cruelly handled as before. The *Liberty* of the Children encreaſed daily more and more, and their *Vexation* abated by degrees; till within a little while they arrived to *Perfect Eaſe*, which for ſome *weeks* or *months* they *cheerfully* enjoyed. Thus *good it is for us to draw near to God.*

SECT. XXVI. Within a day or *two* after the *Faſt*, the young Woman had two remarkable Attempts made upon her, by her inviſible Adverſaries. Once, *they were dragging her into the Oven that was then heating*, while there was none in the Room to help her She clapt her hands on the *Mantle-tree* to ſave her ſelf; but they were beaten off; and ſhe had been burned, if at her Out-crys one had not come in from abroad for her Relief. Another time, *they* put an unſeen *Rope* with a cruel *Nooſe* about her Neck, whereby ſhe was choaked, until ſhe was black in the Face; and though it was taken off before it had killed her, yet there were the red Marks of *it*, and of a *Finger* and a *Thumb* near *it*, remaining to be ſeen for a while afterwards.

SECT. XXVII. This was the laſt Moleſtation that *they* gave her for a while; and ſhe dwelt at my houſe the reſt of the Winter, having by an obliging and vertuous Converſation, made her ſelf enough welcom to the Family. But within about a Fortnight, ſhe was viſited with *two days* of as Extraordinary Obſeſſions as any we had been the Spectators of. I thought it conve-

convenient for me to entertain any Congregation with a *Sermon* upon the *memorable Providences* which theſe Children had been concerned in. When I had begun to ſtudy my Sermon, her *Tormentors* again ſeiz'd upon her; and all *Friday* and *Saturday*, did *they* manage her with a ſpecial Deſign, as was plain, to diſturb me in what I was about. In the worſt of her extravagancies formerly, ſhe was more dutiful to my ſelf, than I had reaſon to expect, but *now* her *whole* carriage to me, was with a Saucineſs that I had not been us'd to be treated with. She would knock at my Study *Door*, affirming, *That ſome below would be glad to ſee me*; when there was none that askt for me. She would call to me with multiplied Impertinencies, and throw ſmall things at me, wherewith ſhe could not give me any hurt. She'd hector me at a ſtrange rate for the *work* I was at, and threaten me with *I know not what* miſchief for it. She got a *Hiſtory* that I had Written of this *Witchcraft*, and tho' ſhe had before this, read it over and over, yet now ſhe could not read (I believe) one entire Sentence of it; but ſhe made of it the moſt ridiculous *Traveſty* in the World, with ſuch a patneſs and exceſs of Fancy, to ſupply the ſenſe that ſhe put upon it, as I was amazed at. And ſhe particularly told me, *That I ſhould quickly come to diſgrace by that Hiſtory.*

SECT. XXVIII. But there were many other Wonders beheld by us before theſe two days were out. Few *tortures* attended her, but ſuch as were *provoked*; her *Frolicks* being the things that had moſt poſſeſſion of her. I was in *Latin* telling ſome young Gentlemen of the *Colledge*, that if I ſhould bid her *look* to God, her *Eyes* would be put out, upon *which* her Eyes were preſently ſerved ſo. I was in ſome ſurprize, when I ſaw that her *Troublers* underſtood *Latin*, and it made me willing to try a little more of *their* Capacity. We continually found, that if an *Engliſh Bible* were in any part of the *Room* ſeriouſly look'd into, though ſhe *ſaw* and *heard* nothing of it, ſhe would immediately be in very diſmal *Agonies*. We now made a Tryal more than once or twice, of the *Greek* New Teſtament, and the *Hebrew* Old Teſtament; and we ſtill found, That if one ſhould go to read in it never ſo ſecretly and ſilently, it would procure her that Anguiſh, which there was no enduring of. But, I thought, at length, I fell upon one *inferior* Language which the *Demons* did not ſeem *ſo well* to underſtand.

SECT. XXIX. *Devotion* was now, as *formerly* the terribleſt of all the provocations that could be given her. I could by no means bring her to *own*, *that ſhe deſired the mercies of God, and the prayers of good men.* I would have obtained a *Sign* of ſuch a deſire, by her lifting up

up of her hand; but ſhe ſtirr'd it not: I then lifted up her hand my ſelf, and tho' the ſtanders-by thought a more inſignificant thing could not be propounded, I ſaid, *Child, if you deſire thoſe things, let your hand fall, when I take mine away*: I took my hand away, and hers continued ſtrangely and ſtifly ſtretched out, ſo that for ſome time, ſhe could not take it down. During theſe two days we had Prayers oftener in our Family than at other times; and this was her uſual Behaviour at them. The man that Pray'd, uſually began with *Reading the Word of God*; which once as he was going to do, ſhe call'd to him, *Read of* Mary Magdalen, *out of whom the Lord caſt ſeven Devils*; During the time of *Reading*, ſhe would be laid as one faſt aſleep; but when *Prayer* was begun, the Devils would ſtill *throw her on the Floor*, at the Feet of him that Prayed. There would ſhe lie and Whiſtle and Sing and Roar, to *drown* the Voice of the Prayer; but that being a little too audible for *Them*, they would ſhut cloſe her *Mouth* and her *Ears*, and yet make ſuch odd Noiſes in her Throat as that ſhe her ſelf could not hear our Cries to God for her. She'd alſo fetch very terrible *Blows* with her Fiſt, and *Kicks* with her Foot at the man that Pray'd; but ſtill (for he had bid that none ſhould hinder her) her *Fiſt* and *Foot* would always Recoil, when they came within a few hairs breadths of him juſt as if Rebounding

againſt a Wall; ſo that ſhe touch'd him not, but then would beg hard of *other people* to ſtrike him, and particularly ſhe entreated them to take the *Tongs* and ſmite him; which not being done, ſhe cryed out of him, *He has wounded me in the Head.* But before Prayer was out, ſhe would be laid for *Dead*, wholly *ſenſleſs* and (unleſs to a ſevere Trial) *breathleſs*; with her Belly ſwelled like a *Drum*, and ſometimes with croaking noiſes in it; thus would ſhe lye, moſt exactly with the ſtiffneſs and poſture of one that had been two Days laid out for Dead. Once lying thus, as he that was praying, was alluding to the words of the *Canaaniteſs*, and ſaying, *Lord, have mercy on a Daughter vexed with a Devil*; there came a *big*, but *low* voice from her, ſaying, *There's two or three of them* (or *us!*) and the ſtanders by, were under that Apprehenſion, as that they cannot relate whether her *Mouth mov'd* in ſpeaking of it. When Prayer was ended, ſhe would revive in a minute or two, and continue as Frolickſome as before. She thus continued until *Saturday* towards the Evening; when, after this man had been at Prayer, I charged all my Family to admit of no Diverſion by her Frolicks, from ſuch exerciſes as it was proper to begin the Sabbath with. They took the Counſel; and tho' ſhe aſſayed, with as witty, and and as nimble, and as various an Application to each of them ſucceſſively as ever I ſaw, to make them

them laugh, yet they kept close to their *good Books* which then called for their Attention. When she saw *that*, immediately she fell asleep; and in *two* or *three* hours, she waked perfectly *her self*; weeping bitterly to remember (for as one come out of a dream she could remember) what had befallen her.

SECT. XXX. After this, we had no more such Entertainments. The *Demons* it may be would once or twice in a Week, trouble her for a few minutes with perhaps. a *twisting* and a *twinkling* of her Eyes, or a certain *Cough*, which did seem to be more than ordinary. Moreover, both she at my House, and her Sister at *home*, at the time which they call *Christmas*, were by the *Demons* made very *drunk*, though they had no *strong* Drink (as we are fully sure) to make them so. When she began to feel her self thus *drunk*, she complain'd, *O they say they will have me to keep* Christmas *with them! They will disgrace me when they can do nothing else!* And immediately the Ridiculous Behaviours of one *drunk*, were with a wonderful exactness represented in her Speaking, and Reeling, and Spewing, and anon Sleeping, till she was well again. But the Vexations of the Children otherwise abated continually.

They firſt came to be always quiet, unleſs upon *Provocations*. Then they got liberty to *work*, but *not* to *read*: then further on, to read, but not *aloud*. At laſt they were *wholly* delivered; and for many Weeks remained ſo.

SECT. XXXI. I was not unſenſible, that it might be an eaſie thing to be *too bold*, and go *too far*, in making of Experiments: Nor was I ſo *unphiloſophical* as not to diſcern many opportunities of *Giving* and *Solving* many *Problems* which the *Pneumatick Diſcipline* is concerned in. I confeſs I have *Learnt* much more than I *ſought*, and I have been inform'd of ſome things relating to the *inviſible World*, which as I did not think it lawful to ask, ſo I do not think it proper to tell; yet I will give a touch upon one *Problem* commonly diſcourſed of; that is,

Whether the Devils know our Thoughts, or no?

I will not give the Reader my *Opinion* of it, but only my *Experiment*. That they *do not*, was conjectured from this: We could *cheat* them when we *ſpoke* one thing, and *meant* another. This was found when the Children *were to be undreſſed*. The *Devil* would ſtill in ways beyond the force of any Impoſture, wonderfully twiſt the part that was to be *undreſt*, ſo that there was no coming at it. But, if we ſaid, *untye his Neck-cloth*, and the parties bidden, at the ſame time, underſtood our intent to be, untye his *Shoe*; the *Neck-cloth*, and *not* the *Shoe*, has been

been made ſtrangely inacceſſible. But on the other ſide, That they do, may be conjectured from this. I called the Young Woman at my Houſe by her Name, intending to mention unto her ſome *Religious Expedient* whereby ſhe might, as I thought, much to relieve her ſelf; preſently her Neck was *Broke*, and I continued watching my Opportunity to ſay what I deſigned. I could not get her to come out of her Fit, until I had laid aſide my purpoſe of ſpeaking what I thought, and then ſhe reviv'd immediately. Moreover a Young Gentleman viſiting of me at my Study to ask my advice about curing the *Atheiſm* and *Blaſphemy* which he complained, his *Thoughts* were more than ordinarily then infeſted *with*; after ſome Diſcourſe I carried him down to ſee this Girl who was then moleſted with her unſeen Fiends; but when he came, ſhe treated him very courſly and rudely, asking him *What he came to the Houſe for?* and ſeemed very angry at his being there, urging him to be gone with a very impetuous Importunity. Perhaps all *Devils* are not alike Sagacious.

SECT. XXXII. The *Laſt Fit* that the Young Woman had, was very peculiar. The *Dæmons* having once again ſeiz'd her, they made her pretend to be *Dying*; and Dying truly we fear'd at laſt ſhe was: She lay, ſhe Toſſed, ſhe Pull'd juſt like one Dying, and urged hard for ſome one to die with her, ſeeming loath to Die

alone

alone. She argued concerning *Death*, in ſtrains that quite amazed us; and concluded, That tho' ſhe was *loath to Die*, yet if God ſaid ſhe muſt, *ſhe muſt*; adding ſomething about the ſtate of the Countrey, which we wondred at. Anon, the Fit went over; and as I gueſſed it would be, it was the laſt Fit ſhe had at our Houſe. But all my Library never afforded me any Commentary on thoſe Paragraphs of the *Goſpels*, which ſpeak of *Demoniacs*, equal to that which the paſſions of this Child have given me.

SECT. XXIII. This is the Story of *Goodwins* Children, a Story all made up of *Wonders*! I have related nothing but what I judge to be true. I was my ſelf an *Eye-witneſs* to a large part of what I tell; and I hope my Neighbours have long thought, that I have otherwiſe *Learned Chriſt*, than to *Lie* unto the World. Yea, there is, I believe ſcarce any one particular, in this Narrative, which more than one credible Witneſs will not be ready to make Oath unto. The things of moſt concernment in it, were before many Critical Obſervers; and the whole happened in the *Metropolis* of the *Engliſh America*, unto a Religious and Induſtrious Family which was viſited by all ſorts of Perſons, that had a mind to ſatisfie themſelves. I do now likewiſe Publiſh the Hiſtory, While the thing is yet Freſh and New; and I Challenge all Men

to

to detect ſo much as one deſigned *Falſhood*, yea, or ſo much as one important *Miſtake*, from the *Egg* to the *Apple* of it, I have writ as *plainly* as becomes an Hiſtorian, as *truly* as becomes a Chriſtian, tho' perhaps not ſo *profitably* as became a Divine. But I am reſolv'd after this, never to uſe but juſt one grain of patience with any man that ſhall go to impoſe upon me, a denial of *Devils*, or of *Witches*. I ſhall count that man *Ignorant* who ſhall *ſuſpect*, but I ſhall count him down-right *Impudent* if he *Aſſert* the *Non-Exiſtence* of things which we have had ſuch palpable Convictions of. I am ſure he cannot be a *civil* (and ſome will queſtion whether he can be an *honeſt*) man that ſhall go to *deride* the *Being* of things which a whole Countrey has now beheld an Houſe of pious people ſuffering not a *few* Vexations by. But if the *Sadducee*, or the *Atheiſt*, have no right Impreſſions by theſe *Memorable Providences* made upon his mind; yet I hope, thoſe that know what it is *to be ſober*, will not repent any pains that they may have taken in peruſing what Records of theſe *Witchcrafts* and *Poſſeſſions*, I thus leave unto Poſterity.

POST-

POSTSCRIPT.

YOU have ſeen the *Trouble* and the *Relief* of *John Goodwin*'s Children. After which the *Demons* were let looſe to make a freſh Attacque upon them, tho' not in a manner altogether ſo terrible and afflictive as what they had before ſuſtained. All the *three* Children were viſited with ſome return of their Calamities; but the *Boy* was the Child which endured *moſt* in this *new* Aſſault. He had been for ſome while kindly entertained, with Mr. *Baily* at *Watertown*, where he had enjoyed a long time of eaſe; the Devils having given him but little diſturbance, except what was for a ſhort while after his firſt coming there. He no ſooner came *Home*, but he began to be ill again, with divers peculiar Circumſtances attending of him. There was this particularly remarkable; that the Boy dream't he had a *Bone* within his Skin growing croſs his *Ribs*; and when he awaked, he *felt* and found a thing there which was eſteem'd a *Bone*, by them that handled it; only every one wondered how it ſhould be lodged there. An expert Chirurgeon, Dr. *John Clark*, being advis'd with about it, very dexterouſly *took it out*; and it prov'd not the imagined *Bone*, but a conſiderable *Pin*; a Braſs *Pin*, which could not poſſibly have come to lye there as it did

did without the *Preſtigious Conveyance* of a *Myſterious Witchcraft*. Another time, on a *Lord's Day* his Father would have taken him to Meeting with him; and when his Father ſpoke of going to ſome of the *Aſſemblies* in the Town (particularly both the *North* and the *South*) the Boy would be caſt into ſuch *Tortures* and *Poſtures*, that he would ſooner *Die* than go out of *Doors*; but if his Father ſpoke of going to *others* of the *Aſſemblies* in the Town, particularly the *Quakers*, the Boy in a moment would be as well as could be. The Tryal of this was more than five times repeated, and were it fully related, would be more than Ten times Admired.

Our *Prayers* for the Children were juſtly *renewed*, and I hope not altogether *unanſwered*. Upon *one* Prayer over *two* of them, they had about a *Fortnights* eaſe; and their Ails again returning, Prayer was again *awakened*; with ſome Circumſtances not proper to be expoſed unto the World. God gave a preſent Abatement hereupon to the Maladies of the Children, and cauſed their *Invaders* to retire; ſo that by degrees they were fully and quickly Delivered. *Two days* of Prayer obtained the Deliverance of *two*. The *Third*, namely the Boy, Remaining under ſome Annoyance by the Evil Spirits, a *Third day* was employ'd for him, and he ſoon found the Bleſſed effects of it in his Deliverance alſo.

There were ſeveral very *memorable* things attending this Deliverance of the Children, and the *Vows*, and the *Pleas*, uſed in the Prayers which were thereby anſwer'd, but they were all *private*; yea, in a ſort, *ſecret*; *Non eſt Religio ubi omnia patent*; and I underſtand, (for I have ſome Acquaintance with him) that the Friend of the Children, whom God gave to be thus concerned and *ſucceſsful* for them, deſires me not to let Reports of thoſe things go out of the Walls of a Study, but to leave them rather for the notice of the *other World*. I think it will not be improper to tell the World, that one thing in the Childrens Deliverance was the ſtrange Death of an horrible *old Woman*, who was preſum'd to have a great hand in their Affliction. Before her Death and *at* it, the *Alms-houſe* where ſhe lived was terrified with *fearful noiſes*, and ſhe ſeem'd to have her Death haſtened by diſmal *blows* received from the inviſible World But having mentioned this; all that I have now to publiſh is that *Prayer* and *Faith*, was the thing which drove the *Devils* from the *Children*; and I am to bear this Teſtimony unto the World, *That the Lord is nigh to all them, who call upon him in truth, and, That bleſſed are all they that wait for Him.*

Finiſhed, *June 7th*, 1689.

MAN-

MANTISSA.

TO the foregoing Narrative, we have added an Account given us, by the Godly Father *of theſe Haunted Children; who upon his Reading over ſo much of our Hiſtory, as was written of their Exerciſe before their full Deliverance, was willing to expreſs his Atteſtation to the* Truth *of it; with this further Declaration of the* Senſe, *which he had of the unuſual Miſeries, that then lay upon his Family. 'Tis in his own* Style; *but I ſuppoſe a* Pen *hath not commonly been managed with more* Cleanly Diſcourſe *by an Hand uſed only to the* Trowel; *and his Condition hath been ſuch, that he may fairly have* Leave to ſpeak.

IN

IN the Year 1688. about *Midſummer*, it pleaſed the Lord to Viſit one of my Children with a ſore Viſitation; and ſhe was not only Tormented in her *Body*, but was in great diſtreſs of *Mind*, Crying out, That *ſhe was in the* Dark *concerning her Souls Eſtate, and that ſhe had miſpent her precious time*; She and we thinking her time was near at an end. Hearing thoſe Shrieks and Groans which did not only pierce the *Ears*, but *Hearts* of her poor *Parents*; now was a time for me to Conſider with my ſelf, and to look into my own Heart and Life, and ſee how matters did there ſtand between God and my own Soul, and ſee *Wherefore the Lord was thus contending with me.* And upon enquiry I found cauſe to Judge my ſelf, and to juſtifie the Lord. This Affliction continuing ſome time, the Lord ſaw good then to Double the Affliction in *ſmiting down* another Child, and that which was moſt heart-breaking of all, and did Double this double Affliction was, it was apparent and judged by all that ſaw them, that the *Devil* and his Inſtruments, had a hand in it.

The conſideration of this was moſt dreadful: I thought of what *David* ſaid, 2 *Sam.* 24. 14. if he feared ſo to fall into the hands of *Men*, oh!

oh! Then to think of the Horror of our condi-tion, to be in the Hands of *Devils* and *Witches*! This our doleful condition moved us to call to our Friends to have pity on us, for *Gods Hand had touched us.* I was ready to ſay, that no ones Affliction was like mine; That my *little Houſe* that ſhould be a little *Bethel* for *God* to dwell in, ſhould be made a *Den* for *Devils*; that thoſe *little Bodies*, that ſhould be *Temples* for the *Holy Ghoſt* to dwell in, ſhould be thus harraſſed and abuſed by the *Devil* and his curſed Brood. But now this *twice doubled* Affliction is *doubled* again. *Two* more of my Children are ſmitten down, oh! The Cries, the Shrieks, the Tortures of theſe poor Children! *Doctors* cannot help, *Parents* weep and lament over them, but cannot eaſe them. Now I conſidering my Affliction to be *more than ordinary*, it did certainly call for *more than ordinary* Prayer. I acquainted Mr. *Allen* Mr. *Moodey*, Mr. *Willard*, and Mr. *C. Mather*, the four Miniſters of the Town with it, and Mr. *Morton* of *Charleſtown*; earneſtly deſiring them, that they, with ſome other *praying People* of God, would meet at my Houſe, and there be earneſt with God, on the behalf of us and our Children; which they (I thank them for it) readily attended with great fervency of Spirit; but as for my part, my heart was ready to ſink to hear and ſee thoſe *doleful Sights*. Now I thought that I had greatly neglected my duty to my *Children*,

in not admoniſhing and inſtructing of them; and that God was hereby calling my ſins to mind, to Slay my *Children*: Then I pondered of that place in Num. 23. 23. *Surely there is no Inchantment againſt* Jacob, *neither is there any Divination againſt* Iſrael. And now I thought I had broke *Covenant with God* not only in *one* reſpect, but in *many*, but it pleaſed the Lord to bring that to mind in Heb. 8. 12. *For I will be merciful to their unrighteouſneſs, and their Sins and Iniquities will I remember no more.* The Conſideration how the Lord did deal with *Job*, and his *Patience*, and the *End the Lord made with him* was ſome ſupport to me. I thought alſo, on what *David* ſaid, that *He had ſinned, but what have theſe poor* Lambs *done?* But yet in the midſt of my Tumultuous thoughts within me, it was *Gods Comforts that did delight my Soul. That in the* 18. of *Luke*, and the beginning, where Chriſt *ſpake the Parable for that end*, that men ought *always to Pray, and not* Faint. *This*, with many other places bore up my Spirit. I thought with *Jonah* that I *would yet again look towards God's Holy Temple, the Lord Jeſus Chriſt.* And I did greatly deſire to find the *Son of God* with me in this *Furnace of Affliction*, knowing hereby that no harm ſhall befal me. But now this ſolemn *day of Prayer and Faſting* being at an *End*, there was an *Eminent* Anſwer of it: For one of my Children was delivered, and *one* of the wicked Inſtruments

of

of the Devil diſcovered, *and her own Mouth condemned her*, and ſo accordingly Executed. Here was *Food for Faith*, and great encouragement ſtill to *hope and quietly wait for the Salvation of the Lord*; the Miniſters ſtill counſelling and encouraging me to labour to be found in *Gods way*, committing my caſe to him, and not to uſe any way not allowed in Gods Word. It was a thing not a little comfortable to us, to ſee that the people of God was ſo much concern'd about our lamentable condition, remembring us *at all times* in their *Prayers*, which I did look at as a token for good; but you muſt think it was a time of ſore Temptation with us, for *many* did ſay, (yea, and ſome *good* people too) were it their caſe, that they would *try ſome Tricks*, that ſhould give eaſe to their Children: But I thought for us to forſake the Counſel of *good old men*, and to take the Counſel of the *young ones*, it might enſnare our *Souls*, tho' for the preſent it might offer ſome relief to our *Bodies*; which was a thing I greatly feared; and *my Children* were not at any time free for doing any ſuch thing. It was a time of ſore *Affliction*, but it was mixed with abundance of *mercy*, for my heart was many a time made glad in the *houſe of Prayer*. The *Neighbourhood* pitied us, and were very helpful to us; Moreover, tho' my Children were thus in every Limb and Joynt Tormented by thoſe Children of the Devil, they alſo uſing their

Tongues at their pleaſure, ſometimes one way, ſometimes another; yet the Lord did herein prevent them, that they *could not make them ſpeak wicked words*, tho' they did many times hinder them from ſpeaking *good ones*; had they in theſe Fits *Blaſphemed* the Name of the Holy God, this you may think would have been an heart-breaking thing to us the poor Parents; but God in his mercy prevented them, a thing worth taking notice of. Likewiſe they *ſlept well* a Nights: And the *Miniſters* did often viſit us, and pray with us, and for us; and their Love and Pity was ſo great, their Prayers ſo earneſt and conſtant, that I could not but admire at it, Mr. *Mather* particularly; now his Bowels ſo yearn'd towards us in this ſad condition, that he not only *Prays* with us, and for us, but he taketh one of my Children home to his own houſe; which indeed was but a troubleſome Gueſt, for ſuch an one that had ſo much work lying upon his hands and heart: He took much pains in this great Service, to pull *this Child*, and her Brother and Siſter out of the hand of the *Devil*. Let us now admire and adore that *Fountain* the Lord Jeſus Chriſt, from whence thoſe *ſtreams* come. The Lord himſelf will requite his Labour of Love. Our caſe is yet very ſad, and doth call for more *Prayer*; and the good Miniſters of this Town and *Charleſtown* readily came, with ſome other good praying People to my houſe, to keep and

ther Day of ſolemn Faſting and Prayer; which our Lord ſaith *this kind goeth out by.* My Children being all at home, the two biggeſt lying on the Bed, one of them would fain have *Kicked* the good men while they were wreſtling with God for them, had not I held him with all my power and might; and ſometimes he would ſtop his *own* Ears. This you muſt needs think was a cutting thing to the poor Parents. Now our hearts were ready to ſink, had not God put under his everlaſting Arms of Mercy, and helped us ſtill to hope in his Mercy, and to *be quiet*, knowing that *He is God*, and that it was not for the *Potſheards* of the Earth to ſtrive with their Maker. Well might *David* ſay, that had not the *Law of his God been his delight, he had periſhed in his Affliction.* Now the *Promiſes of God* are ſweet; God having promiſed, to *hear the Prayer of the deſtitute*, and *not to deſpiſe their Prayer*; and *he will not fail the Expectation of thoſe that wait on Him*; but He *heareth the cry of the poor and needy.* Theſe *Jacobs* came and *wreſtled* with God for a *Bleſſing* on this poor Family, which indeed I hope they obtained, and may be now worthy of the Name *Iſrael*, who prevailed with God, and *would not let Him go till he had Bleſſed us.* For *ſoon* after this, there were *two more* of my Children delivered out of this *horrible pit.* Here was now a *double Mercy*, and how *ſweet* was it, knowing it came in *Anſwer of Prayer*! Now we ſee and know,

it is not a vain thing to call on the name of the Lord. For He is a *preſent help in the time of trouble*; and we may boldly ſay *the Lord has been our helper.* I had ſunk, but Jeſus put forth his hand and bore me up. My Faith was ready to fail, but this was a ſupport to me that Chriſt ſaid to *Peter, I have Pray'd for thee that thy Faith fail not.* And many other *Promiſes* were as *Cordials* to my drooping Soul. And the Conſideration of all thoſe that ever came to Chriſt Jeſus for Healing, that He healed their Bodies, pardoned their Sins, and healed their *Souls* too; which I hope in God may be the Fruit of this preſent Affliction. If God be pleaſed to make the Fruit of this Affliction to be to *take away our ſin*, and cleanſe us from iniquity, and to put us on with greater *diligence* to *make our Calling and Election ſure*, then, *happy* Affliction! The Lord ſaid that I had need of this to *awake* me. I have found a *proſperous* Condition a *dangerous* Condition. I have taken notice and conſidered more of God's *Goodneſs* in theſe *few weeks* of Affliction, than in many *years* of Proſperity. I may ſpeak it with ſhame, ſo wicked and deceitful, and ungrateful is my heart, that the *more* God hath been doing for me the *leſs* I have been doing for *Him.* My *Returns* have not been according to my *Receivings.* The Lord help me now to praiſe Him in heart, lip, and life. The Lord help us to ſee by this Viſitation, what need we have to get ſhelter under the *wing* of Chriſt

Chriſt, to haſt to the *Rock*, where we may be *ſafe*. We ſee how ready the *Devils* are to catch us, and Torment our *Bodies*, and he is as diligent to entnare our *Souls*, and that many ways; but let us put on all our *ſpiritual Armour*, and follow Chriſt the *Captain of our Salvation*; and tho' we meet with the *Croſs*, let us bear it patiently and cheerfully, for if Jeſus Chriſt be at the *one end*, we need not fear the *Heaſt* of it: If we have *Chriſt* we have enough; He can make His *Rod* as well as His *Staff* to be a *Comfort* to us; and we ſhall not want if we be the *Sheep* of Chriſt. If we want *Afflictions* we ſhall have them, and *Sanctified Afflictions* are *choice Mercies*.

Now I earneſtly deſire the *Prayer* of all good People; That the Lord would be pleaſed to *perfect* the Work He hath begun, and make it to appear that *Prayer* is ſtronger than *Witchcraft*.

John Goodwin.

Decemb. 12. 1688.

This is our Firſt *Example*; *and it is* This *which has occaſioned the Publication of the* Reſt.

EXAMPLE. II.

AMong thoſe *Judgments* of God, which are a *great Deep*, I ſuppoſe few are more unfathomable than this, That *Pious* and *Holy* Men ſuffer ſometimes by the Force of horrid *Witchcrafts*, and Helliſh *Witches* are permitted to break thorough the *Hedge* which our *Heavenly Father* has made about them that ſeek him. I ſuppoſe the Inſtances of this direful thing are *Seldom*; but that they are not *Never* we can produce very diſmal Teſtimony. *One*, and that no leſs *Recent* than *Awful*, I ſhall now offer; and the Reader of it will thereby learn, I hope, to *work out his own Salvation with Fear and Trembling.*

SECT. I. Mr. *Philip Smith*, aged about Fifty Years, a Son of Eminently vertuous Parents, a *Deacon* of the Church at *Hadley*, a Member of our General Court, an *Aſſociate* in their Country Court, a *Select-Man* for the Affairs of the Town, a *Lieutenant* in the Troop, and, which Crowns all, a man for *Devotion* and *Gravity*, and all that was honeſt, exceeding exemplary; Such a Man in the Winter of the Year 1684. was Murdered with an hideous *Witchcraft*, which filled all thoſe parts with a juſt aſtoniſhment. This was the manner of the Murder.

SECT. II. He was concerned about Relieving

lieving the Indigencies of a wretched Woman in the Town; who being diſſatisfied at ſome of his *juſt cares* about her, expreſſed her ſelf unto him in ſuch a manner, that he declared himſelf apprehenſive of receiving *miſchief* at her hands; he ſaid, he doubted ſhe would attempt his *Hurt*.

SECT. III. About the beginning of *January* he began to be very *Valetudinarious*, labouring under thoſe that ſeemed *Iſchiadick* pains. As his *Illneſs* increaſed on him, ſo his *Goodneſs* increaſed in him; the ſtanders by could in him ſee one ripening apace for another World; and one filled not only with *Grace* to an high degree, but alſo with Exceeding *Joy*. Such *weanedneſs* from, and *wearineſs* of the World, he ſhew'd, that he knew not (he ſaid) whether he might pray for his continuance here. Such *Aſſurance* had he of the Divine Love unto him, that in *Raptures* he would cry out, *Lord, ſtay thy hand, it is enough, it is more than thy frail Servant can bear!* But in the midſt of theſe things, he uttered ſtill an hard ſuſpicion, that the ill Woman who had threatned him, had made impreſſions on him.

SECT. IV. While he remained yet of a *ſound mind*, he very ſedately, but very ſolemnly charged his Brother to look well after him. Tho' he ſaid he *now* underſtood himſelf, yet he knew not how he *might* be; *but be ſure* (ſaid he) *to have a care of me for you ſhall ſee ſtrange things*;

There

There ſhall be a wonder in Hadley ! *I ſhall not be dead when it is thought I am* ! This Charge he preſſed over and over; and afterwards became *Delirious.*

SECT. V. Being become *Delirious*, he had a *Speech* inceſſant and voluble beyond all imagination, and this in divers tones and ſundry *voices*, and (as was thought) in various *Languages.*

SECT. VI. He cryed out not only of ſore *pain*, but alſo of ſharp *Pins*, pricking of him: ſometimes in his *Toe*, ſometimes in his *Arm*, as if there had been hundreds of them. But the people upon ſearch never found any more than *One.*

SECT. VII. In his Diſtreſſes he exclaimed very much upon the Woman afore-mentioned, naming her, and ſome others, and ſaying, *Do you not ſee them; there, there, there they ſtand.*

SECT. VIII. There was a ſtrong ſmell of ſomething like *Muſk*, which was divers times in the Room where he was, and in the other Rooms, and without the Houſe; of which no cauſe could be rendred. The ſick-man as well as others, complained of it; and once particularly, it ſo ſeized an *Apple* roaſting at the Fire, that they were forced to throw it away.

SECT. IX. Some that were about him, being almoſt at their wits end, by beholding the greatneſs and the ſtrangeneſs of his Calamities, did three or four times in one Night, go and give

give *Disturbance* to the Woman that we have spoken of: all the while they were doing of it, the good man was at ease, and slept as a weary man; and these were all the times they perceived him to take any sleep at all.

SECT. X. A small Galley-pot of *Alkermes*, that was near full, and carefully lookt after, yet to the surprize of the people, was quite emptied, so that the sick man could not have the benefit of it.

SECT. XI. Several persons that sate by him, heard a *scratching*, that seem'd to be on the *Ticking* near his Feet, while his *Feet* lay *wholly still*; nay, were *held* in the hands of others, and his hands were far off another way.

SECT. XII. Sometimes *Fire* was seen on the Bed, or the Covering, and when the Beholders began to discourse of it, it would vanish away.

SECT. XIII. Divers people felt *something* often stir in the Bed, at some distance from his Body. To appearance, the thing that stirr'd was as big as a *Cat*: Some try'd to lay hold on it with their hands, but under the Covering nothing could be found. A discreet and sober Woman, resting on the Beds Feet, felt as it were a *Hand*, the *Thumb* and the *Finger* of it, taking her by the side, and giving her a pinch; but turning to see what it might be, nothing was to be seen.

SECT.

SECT. XIV. The Doctor ſtanding by the ſick man, and ſeeing him *lye ſtill*, he did himſelf try to lean on the Beds-head; but he found the Bed to ſhake ſo, that his Head was often knocked againſt the *Poſt*, though he ſtrove to hold it ſtill; and others upon Tryal found the ſame. Alſo, the ſick man lying too near the *ſide* of the Bed, a very ſtrong and ſtout man, try'd to lift him a little further into the Bed; but with all his might he could not; tho' trying by and by, he could lift a *Bed-ſtead*, with a *Bed*, and *man lying* on it, all, *without* any ſtrain to himſelf at all.

SECT. XV. Mr. *Smith* dies. The *Jury* that viewed the Corps, found a *Swelling* on one Breaſt, which rendered it like a *Womans*. His Privities were *wounded* or *burned*. On his Back beſides *Bruiſes*, there were ſeveral *pricks*, or *holes*, as if done with *Awls* or *Pins*.

SECT. XVI. After the Opinion of all had pronounc'd him *dead*, his Countenance continued as *Lively* as if he had been *Alive*; his Eyes cloſed as in a ſlumber; and his *nether Jaw* not falling down. Thus he remained from *Saturday* Morning about Sun-riſe, till *Sabbath-Day* in the Afternoon. When thoſe that took him out of the Bed found him ſtill *warm*, tho' the Seaſon was as *Cold* as had almoſt been known in an Age. On the Night after the *Sabbath*, his Countenance was yet as freſh as before; but on *Monday* Morning, they found the *Face* extreamly

tumified

tumified and *diſcoloured*; 'twas black and blew, and freſh Blood ſeem'd to run down his Cheek in the Hairs.

SECT. XVII. The Night after he died, a very credible perſon, watching of the Corps, perceived the *Bed* to *move* and *ſtir*, more than once; but by no means could find out the cauſe of it.

SECT. XVIII. The ſecond night, ſome that were preparing for the *Funeral*, do ſay, That they heard divers Noiſes in the Room where the *Corps* lay; as though there had been a great *removing* and clattering of *ſtools* and *chairs*.

Upon the *whole*, it appeared unqueſtionable that *Witchcraft* had brought a period unto the life of ſo *good* a man.

EXAMPLE III.

THe man of whom we have been writing, is not the only *good Chriſtian* whom *vile Witchcraft* has given Annoyance to. We ſhall add a Second Inſtance, wherein I ſhall *Relate* ſomething that I do not *Approve*; and that is, The *Urinary Experiment*. I ſuppoſe the *Urine* muſt be *bottled* with *Nails* and *Pins*, and ſuch *Inſtruments* in it as carry a ſhew of *Torture* with them, if it attain its End. For I have been told, That the bare *Bottling* of *Urine* with Filings of *Steel* in it, which can be *better* (tho' ſcarce *well*) accounted

accounted for, has been found insignificant. Now to use a *Charm* against a *Charm*, or to use a Devils *Shield* against a Devils *Sword*, who can with a *good Conscience* try? All Communion with *Hell* is *dangerous*; all Relief and Succour coming by means whose *whole Force* is founded in the *Laws* of the *Kingdom of darkness*, will be ready to leave a sting on the Conscience of him that obtains it so.

SECT. I. There was one Mr. *St———n* of *North-hampton*, who upon Complaint of an abused Servant unto him, had in plain and close Terms rebuked the Master of the Lad, for his too great Severity. He was a man of *good Repute*, and as *good Courage*; but within as little a while as the man whom he had reproved could return to inform his *Wife*, who was a person under Suspicion for *Witchcraft*, he was taken with many ails and pains that increased on him to great Extremity.

SECT. II. He languishes, decays, and *dies*: but before it came to *that*, *strange sights* were in the House. *A black Cat* appeared in the night, with very affrighting Circumstances; and then a *Pidgeon*; both of which they pursued in vain, tho' *both* of them *were in the House*.

SECT. III. They went to the *Traditional Experiment* of *Bottling Urine*; but they could get no *Urine* from him, a strange Hole through the *Urinary* passage, shedding the water before

before they could receive it into the Veſſel.

SECT. IV. The *Corps* was view'd by the *Jury*; an *Hole* was found quite thro' his Yard, which hindered their ſaving of any *Urine*, and gave a terrible *Torture* to him. About the ſmall of his Back, there was a multitude of *ſmall ſpots*, the *callous* out-ſide of which, being taken away, underneath were *Holes*, as tho made by *ſmall Shots*. Upon *which* all concluded with *good Reaſon*, the *occaſion* of his Death to be ſomething preternatural.

EXAMPLE IV.

SO Horrid and *Helliſh* is the Crime of *Witchcraft*, that were *Gods thoughts* as *our thoughts*, or *Gods ways* as *our ways*, it could be no other but *Unpardonable*. But that the *Grace of God* may be admired, and that the *worſt* of Sinners may be encouraged, behold, *Witchcraft* alſo has found a *Pardon*. Let no man *Deſpair* of his *own Forgiveneſs*, but let no man alſo *delay* about his *own Repentance*, how aggravated ſoever his Tranſgreſſions are. From the *Hell* of *Witchcraft* our merciful Jeſus can fetch a guilty Creature to the *Glory of Heaven*. Our LORD hath ſometimes *Recovered* thoſe who have in the moſt horrid manner given themſelves away to the *Deſtroyer* of their Souls.

SECT.

SECT. I. There was one *Mary Johnſon* tryed at *Hartford*, in this Countrey, upon an Indictment of *Familiarity with the Devil*. She was found *Guilty* of the ſame, chiefly upon her own *Confeſſion*, and condemned.

SECT. II. Many years are paſt ſince her Execution; and the *Records of the Court* are but *ſhort*; yet there are ſeveral *Memorables* that are found credibly Related and Atteſted concerning her.

SECT. III. She ſaid, That a *Devil* was wont to do her many ſervices. Her Maſter once blam'd her for not carrying out the Aſhes, and a *Devil* did clear the *Hearth* for her afterwards. Her Maſter ſending her into the Field to drive out the *Hogs* that us'd to break into it, a *Devil* would *ſcowre* them out, and make her laugh to ſee how he feaz'd 'em about.

SECT. IV. Her firſt Familiarity with the *Devils* came by *Diſcontent*; and wiſhing the *Devil to take* that and t'other thing; and *the Devil to do* this and that; whereupon a *Devil* appeared unto her, tendring her the beſt ſervice he could do for her.

SECT. V. She confeſſed that ſhe was guilty of the *Murder* of a Child, and that ſhe had been guilty of *Uncleanneſs* with *Men* and *Devils*.

SECT. VI. In the time of her Impriſonment, the famous Mr. *Samuel Stone* was at great pains to promote her Converſion unto God, and repreſent

repreſent unto her both her *Miſery* and *Remedy*; the ſucceſs of which, was very deſireable, and conſiderable.

SECT. VII. She was by moſt Obſervers judged very Penitent, both before and at her *Execution*; and ſhe went out of the World with many Hopes of Mercy through the Merit of Jeſus Chriſt. Being asked, *what ſhe Built her hopes upon*; She anſwered in theſe Words, *Come to me, all ye that Labour and are heavy Laden, and I will give you Reſt*; and theſe, *There is a Fountain open for Sin and for Uncleanneſs.* And ſhe Died in a Frame extreamly to the ſatisfaction of them that were Spectators of it.

Our GOD is a great Forgiver.

EXAMPLE V. and VI.

BEfore I have done Writing, I will inſert an Example or two more, communicated unto me by a Gentleman of ſufficient Fidelity, to make a Story of his relating *credible*. The things were ſuch as happened in the *Town*, whereof himſelf is Miniſter; and they are but ſome of more which he favoured me with the Communication of. But, it ſeems, I muſt be obliged, to conceal the Names of the Parties concerned, leſt ſome ſhould be offended, tho' none could be Injured by the mention of them.

¶ In a *Town* which is none of the *Youngeſt* in this Countrey, there dwelt a very Godly and Honeſt Man, who upon ſome Provocation, received very Angry and Threatning Expreſſions, from two Women in the Neighbourhood; ſoon upon this, divers of his *Cattel* in a ſtrange manner Died; and the Man himſelf ſometimes was haunted with *ſights* of the Women, as he thought, encountring of him. He grew indiſpoſed in his *Body* very unaccountably; and one day repaired unto a *Church Meeting* then held in the place, with a Reſolution there to declare what he had

met

met withal. The man was one of ſuch Figure and Reſpect among them, that the *Paſtor* ſingled out *him* for to *pray* in the Aſſembly before their breaking up. He pray'd with a more than uſual meaſure of both Devotion and Diſcretion, but juſt as he was coming to that part of his Prayer, wherein he intended to Petition *Heaven* for the *Diſcovery of Witchcrafts* which had been among them, he ſank down *Speechleſs* and *Senſeleſs*; and was by his Friends carried away to a Bed; where he lay for two or three hours in horrible Diſtreſs, fearfully ſtarting, and ſtaring, and crying out, *Lord, I am ſtabb'd!* and now looking wiſtly to and fro, he ſaid, *O here are wicked perſons among us even among US*; and he complained, *I came hither with a full purpoſe to tell what I knew, but now* (ſaid he) *I lie like a Fool!* Thus he continued untill the Meeting was over, and then his Fits left him; only he remained very ſore. One or two more ſuch Fits he had after that; but afterwards a more private ſort of Torture was employ'd upon him. He was adviſed by a worthy man to apply himſelf unto a Magiſtrate; and warned, That he would ſhortly be murdered, if he did not. He took not the Counſel; but languiſhed for ſome Weeks; yet able to Walk and Work; but *Then*, he had his Breath and Life ſuddenly taken away from him, in a manner of which no full Account could be given.

The man had a Son invaded with the like *Fits*, but God gave deliverance to him in anſwer to the Prayers of his People for him.

¶ In the ſame Town, there yet lives a very pious Woman, that from another Woman of ill Fame, received a ſmall gift, which was *eaten* by her. Upon the *Eating of it*, ſhe became ſtrangely altered and Afflicted; and hindred from Sleeping at Night, by the Pulls of ſome *inviſible Hand* for a long while together A Shape or two, of I know not who, likewiſe haunted her, and gave her no little Trouble. At laſt, a Fit *Extraordinary Violent* came upon her; wherein ſhe pointed her *Hand*, and fixed her *Eye*, much upon the *Chimney*, and ſpake at a rate that aſtoniſhed all about her. Anon, ſhe broke forth into *Prayer*, and yet could bring out ſcarce more than a Syllable at a time. In her ſhort *Prayer* ſhe grew up to an *High* Act of *Faith*, and ſaid, (by Syllables, and with Stammerings) *Lord, Thou haſt been my hope, and in thee will I put my Truſt; Thou haſt been my Salvation here, and wilt be ſo for ever and ever!* Upon which her Fit left her; and ſhe afterwards grew very well; ſtill remaining ſo.

¶ There were divers other ſtrange Things which from the ſame Hand, I can both relate and Believe: As, of a Child bewitched into *Lame-*

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neſs, and recovered immediately, by a Terrour given to the vile Authoreſs of the miſchief; but the exact Print, Image and Colour of an *Orange* made on the Childs Leg, preſently upon the ſending of an *Orange* to the Witch by the Mother of the Child, who yet had no evil deſign in making of the Preſent. And of other Children, which a palpable *Witchcraft* made its Impreſſions on; but *Manum de Tabula.*

I Entreat every Reader, to make ſuch an Uſe of theſe things, as may promote his own *well-fair*, and advance the *Glory* of *God*; and ſo anſwer the *Intent* of the Writer, who,

Hæc ſcribens ſtudnit bene de Pietate mereri.

There now remain two Diſcourſes, for the Reader to be entertained with; the *Latter* of which was delivered unto my own Congregation; on the Occaſion of what befel *Goodwin*'s Children: but the *Former* of them was deliver'd unto the ſame Congregation on the Occaſion of a horrible *Self-murder* committed by a *poſſeſſed* Woman in the Neighbourhood. The Diſcourſes were ſuited unto a popular Auditory; but things that are not *accurate* may be *profitable*, if the Bleſſing of God accompany them.

A Diſcourſe of the *Power* and *Malice* of the *DEVILS*,

1 Pet. 5. 8. *Your Adverſary the* Devil, *as a Roaring* Lyon, *walketh about, ſeeking whom he may Devour.*

IT is a Relation made by *David* of an Encounter by him once met withal, in 1 *Sam.* 17. 34. *Thy Servant kept his Fathers Sheep, and there came a* Lyon *and took a* Lamb *out of the Flock.* There is an horrid *Lyon* by which your Souls are purſued and endangered: This *Lyon* fetch'd away, after a very diſmal manner, one, that was with us, when this *Flock* was laſt before the Lord; and he ſeeks, he longs, he *Roars*, in *that* or *ſome* way to make a Prey of all. I am *keeping my Fathers Sheep*, and would labour to reſcue from the helliſh *Lyon* every *Lamb* that may lie in his way. Accept therefore the Text now read, as, *The warning of the Lord.*

Multitudes of *Jews*, diſperſed in divers Countries, being *Converted* and *Baptiſed* by the Miniſtry of the Apoſtle *Peter*, at *Jeruſalem*; he writes to them an Excellent Epiſtle, to Fortifie them againſt the Perſecutions which their *Chriſtianity* might expoſe them to. He adviſes them, firſt, unto the more general, and then, unto the more *ſpecial* Duties of the *Chriſtian Religion*. The laſt of

of his Divine Counſels is, To *reſiſt the Temptations of the Devil.* And the Text before us contains the Argument whereby we are to be excited thereunto; 'tis drawn frow the Diſpoſition of the Devil; who is here Exhibited. Firſt, as an *Adverſary.* Secondly, as a Potent Adverſary, a *Lyon.* Thirdly, as a Cruel Adverſary, a Roaring *Lyon.* Fourthly, as a Reſtleſs Adverſary, a Lyon *ſeeking whom he may Devour.* This then is the Doctrine to be now attended unto,

The Devil is a Potent, a Cruel, and a reſtleſs Adverſary to the Souls of Men.

Prop. 1. There is a Combination of *Devils* which our Air is filled withal. A *Devil* is a *ſpiritual* and a *rational* Subſtance, full of all *Wickedneſs*, confined by God unto our Air as his *Goal*, for his Apoſtacy from the Company and Employment of the Holy Angels. His Title is that in *Eph.6.* 12. a *ſpiritual wickedneſs*; that is, a *wicked Spirit.* A *Devil* was once an *Angel*, but Sin has brought him to be a *Fallen* Angel; an Angel full of Enmity to God and Man; an *Angel* made a *Priſoner* within the *Atmoſphere* of the Earth which we tread upon.

The *Scriptures* of Truth, allow us theſe Concluſions about the Devils of Hell.

We may, firſt, conclude, That the Devils are not meer Motions, or Qualities, or Diſtempers, as has been by ſome abſurdly enough conceiv'd. The fond *Sadducee* derides *the Doctrine of Devils*,

which we all Embrace. But I pray, What things were thoſe that *left their firſt Eſtate*, being now *reſerved in Chains of Darkneſs to the judgment of the great day?* What things be thoſe that beſought our Lord for liberty to *enter into the ſwine?* but we have among our ſelves lately ſeen plain Demonſtrations, That there are *Spirits*, which *underſtand*, and *argue*, and *will*; and which are the Enemies of all that is *holy* and *juſt*, and *Good*.

We may, Secondly, Conclude, That theſe *Devils* are an *Army* in our *Air*. They are called in *Eph.* 2. 2. *the Power* (or the Army) *of the Air*. There are divers Miles of *Air* encompaſſing of this Terraqueous *Globe*; to that *ſpace* it is that the *Devils* are limited, ſince their *High-Treaſon* againſt the God that made them. Here it is that they have a *Play-Houſe*, as well as a *Priſon*; here they play all their *divelliſh Pranks* until the *everlaſting Fire* ſhall begin to flame. Indeed, ſome Devils may keep more conſtantly to *one Countrey*, and ſome to *another*. Hence we read of ſome in *Mar.* 5. 10. *They beſought our Lord much, that he would not ſend them away out of the Countrey.* But ſtill the *High-places* of our *Air* be the Receptacles of all the *wicked Spirits*.

We may conclude, Thirdly, That theſe *Devils* are an Army under a Leader too. There is a Government, a Monarchy in the dark Regions; and hence in *Matth.* 12. 24. we Read about *Beelzebub, the* Prince *of Devils*. There you have the

the Name of the *Grand-Seignior* who is *King over the Children of Pride.* Probably, the *Devils* in their firſt *Conſpiracy* and *Rebellion* againſt God, had a notorious *Ring-Leader*; there was one of greater dignity and influence than the reſt, by whom they were *headed*; and they are all now under his Command. We have mention in the Sacred Oracles, of *the Devil and his Angels.* This *chief Devil* is called by way of eminency, *the* Devil; but he has innumerable *Slaves*, and *Officers*, and *Emiſſaries*, which are under an entire ſubjection to him. His Orders they all obſerve; and therefore, when we ſpeak of *the Devil*, it includeth each private *Souldier* as well as him that is *principal Commander.* We ſay, *The Devil*, as we ſay, *The Turk*, or *The Spaniard*; it means *any* or *every* part of that Infernal *Rendezvous.* As it is ſaid in *Pſal.* 34. 6. *The Angel of the Lord encamps*, *i. e.* the whole Hoſt of Angels are as *One* in it.

Prop. II. The *Devils* are the *great Adverſaries* of humane *Souls.* 'Tis here ſaid about the *Devil*, he is *your* Adverſary; or as the Article intimates, he is *that* your Adverſary.

If it be asked, *How* the Devils are our Adverſaries? In general they labour to do us all the miſchief they can *deviſe.* They purſue our Hurt in all *ways*, and by all *means.* Yet in *ſome* ſenſe they *cannot* come at us unleſs *according to Law.* Know, that the Greek word here notes properly

properly an *Adverſary at Law*: 'tis a *Law-term* that is uſed here. Thus firſt, the Devils are our Adverſaries as *Accuſers*. 'Tis the Character of the Devil in *Rev.* 12. 10. *The* Accuſer *of our Brethren, which* accuſeth *them before God, day and night*. He is called a *Satan*, and a *Devil* for this very Cauſe. The Devils are firſt our *Tempters*, and then our *Accuſers*. They complain to God againſt us, that we do not *fear* him, that we do not *love* him, that we do not *ſeek* him, as we ought to do; they repreſent our faults before the Lord, as things that make us unfit for any Mercy at his hands. There is a *Court* kept ſomewhere in the *Inviſible World*, at which, Devils endeavour to prefer as many *complaints* as they *can* againſt us. They firſt *get* and then *bring* matters of Accuſation which we might be *Indicted* and *Condemned* for.

Secondly, The Devils are our Adverſaries as *Deſtroyers*. They *plead* and *pray* as ſo many *Attorneys*, that a *Judgment* may be granted againſt us all; and then they petition that *they* too may be the *Executioners* of it. 'Tis illuſtrated in *Job* 1. 11. and 2. 5. *Satan* urges upon God againſt *Job*, *put forth thine hand now, and touch his bone and his fleſh*. They would fain have all manner of Miſeries to be inflicted on us; and they try all they can to gain *Opportunities* for doing *their* part that we may be miſerable. A *Devil* is called a *deſtroying Angel*. They are *Devils* uſually that are

are the Inſtruments of Divine Vengeance on the World. If it be asked, *Why* the Devils are our Adverſaries? There is a double Reaſon to be Aſſigned of it. One Reaſon of it is,

Their *Hatred of God.* The Devils have ſhaken off the *Law*, and the *Rule* of God; and they cannot bear that the *Name* of God ſhould be acknowledged in the World. GOD and the *Devils* are ſworn Enemies to each other; and the Lord may ſay of them as in *Zech.* 11. 8. *My ſoul loathed them, and their ſoul alſo abhorred me.* Now the poor Children of Men, both do the *Service* of God, and have the *Image* of God. We do the *Service* of God. Man is the *Prieſt* of the whole *viſible Creation.* 'Tis by our *Thoughts*, 'tis by our *Words*, that all things elſe pay their Homage unto the Lord. The *Devil*, that would be in the *Throne* of God, would ruin us, that God may no more have the *Honour* of a *Father*, or the *Fear* of a *Maſter* in the World. We alſo have the *Image* of God. In our *Nature* there is *much*, in our *Vertue* there is *more* of God's Likeneſs. The Devil is a *Tigre*; they report of that wild Beaſt, it will tear the *picture* of a Man, when it cannot reach the *perſon* of a Man: There is a *lively ſhadow*, as it were, of God, upon us; and this the Tigres of *Hell* cannot endure.

A Second Reaſon of it is, their *Envy* at Man. The *Devils* behold *Man* exalted and advanced above themſelves. 'Tis ſaid of the *Leviathan* in

Job

Job 41. 34. *He beholdeth all high things.* 'Tis fulfilled in the *Pope* alſo, and laſtly in the *Devil.* He cannot brook it, that any ſhould be *higher* than himſelf. The Apoſtle intimates, that *Pride* was at firſt, *the condemnation of the* Devil. 'Tis conjectured, that the Devil being informed of God's decree to have a *Man* ſubſiſt in the Second Perſon of the *Trinity*; this provoked him and his Accomplices to their Diſobedience. However, the Devil now ſees *Man Saved* and *himſelf* Damned; *Man* in the Boſom of God, and *himſelf* in the bottom of *Hell*; *Well*, now thinks he, *I will do this* Man *all the ſpite I can.*

Prop. III. *The* Devils *are* potent *Adverſaries of our Souls.*

The Devil is a *Lion*, and as it was ſaid in *Judg.* 14. 18. *What is ſtronger than a Lion?* He has a *Power*, an *Intereſt*, that may make us all to tremble at his Roaring. Hence we read in *Luke* 10. 19. about *the power of the enemy*: and he is compared in *cap.* 11. 21. unto *a ſtrong armed man.*

There be *three* things that ſhew the power of our Adverſaries.

Firſt, The power of our Adverſaries the Devils, lies in the *Nature* of them. 'Tis ſaid in *Eph.* 6. 12. *We fight not againſt fleſh and blood* only, *but againſt principalities, and powers, and ſpiritual wickedneſſes.* They are *ſpiritual*, and therefore *powerful.* The *ſpirituality* of the *Devils* enables them to ſtrike us when we cann't *ſee* them; it makes

makes 'em ready to attack us and ſurpriſe us at unſpeakable Diſadvantages. The *Devils* are *Spirits*, and hence they count *Iron but Straw, and Braſs as rotten Wood*; they are *Spirits*, and ſo they *excel in ſtrength*; when they ſeem afraid of little *Spels* and *Charms*, it is only a ſtratagem by which they ſeek to decoy us into their dreadful *Power* more than before. *One* of them let looſe, perhaps could *ſlaughter* an Army of an hundred thouſand in a Night.

Secondly, The *Power* of our Adverſaries the *Devils*, lies in the *Number of them*. Even ſuch little things as *Mice*, yea, and *Lice* have prov'd horrible Plagues by becoming numerous. What then may the *Devils* be, whoſe Troops amount unto many *Legions!* How many *Devils* can ſometimes be ſpared, for the Vexation of one *Man!* In the Bowels of one afflicted Child, I have heard that murmur made, *There are two or three of us!* Yea, we read in *Luke* 8. 30. of a *Legion* that kept a *Gariſon* in one ſingle perſon: A *Legion* contain'd twelve *Thouſand* and five *Hundred* in it. Doubtleſs, there are far more *Devils* than there are *Men* in the World. They *ſwarm* like the Frogs of *Egypt* in every Chamber of our Houſes. We can go, we can ſtir no where, but thoſe wild *Arabians* will be upon us.

Thirdly, The *Power* of our Adverſaries the *Devils* lies in their *Confederacies*. The *Devils* are *all* as *one* among themſelves; their Unity, their

their *Agreement* in their deſigns makes them formidable. We are told in *Mat.* 12. 26. *Satan is not divided againſt himſelf.* But more than ſo, the *Devils* have of their party among *our ſelves*, yea, *within* our ſelves. Devils have *Men* on their ſide. All wicked *men* promote the ends of the *Devils.* 'Tis ſaid, *The luſts of the* Devil *they will do*; 'tis ſaid, *The Devil works in the Children of diſobedience.* And the Devils have *Hearts* on their ſide. Our wicked *Hearts* will favour and humour the *Devils* in their attempts, and betray us into their hands. When they made their aſſault on our Saviour, 'tis ſaid, *They found nothing in him.* But they find *ſomething* in *us*, they find in us, an *Inmate* by whoſe *Treachery* we become their *prey.* This is the *Power of the Enemy.*

Prop. IV. The *Devils* are alſo *cruel* Adverſaries of our Souls. The Devil is not only a *Lion*, but a *roaring*, an hungry, an *angry* Lion. Yea, according to that in *Rev.* 20. 2. he is not only a *Lion*, but a *Dragon* too. He will have no more mercy than a Lion he will have no more mercy than a *Dragon* upon all that comes in the way of his cruel Clutches. 'Twas the deſcription of the *Chaldeans* in *Hab.* 1. 6. *that bitter and haſty Nation.* To the *Devils* does it much more belong; they are a *bitter and a cruel Nation.* Never was there ſuch a mercileſs and a pitileſs *Tyrant* as the *Devil* is; nothing ſo much pleaſes that bloody Monſter, as the *pain* and the *death* of our unhappy

py Souls; and he has no Muſick like the *groans of a deadly wounded man.* What a Prodigy of Cruelty was that *Roman* Emperor, who wiſhed that *all his people had but one Neck, that he might cut it off at a blow!* Why the *cruel Devil* not only *wiſhed*, but in Paradiſe he *had* and he *did* ſuch an horrid thing. And it is he that inſpires vile Men with all the *Cruelty* that their *Inquiſitions*, and their *Tortures* give example of.

Prop. V. The Devils are likewiſe *Reſtleſs* Adverſaries of our Souls. They *go about*, they are always in *Action*, always in *Motion*, that they may undo the Souls of Men

The Devil *goes about.* So could he ſay of himſelf, in *Job* 1. 7. *I come from going to and fro in the Earth, and from walking up and down in it.* This Prince goes in *Progreſs*, rides the *Circuit* thro' his whole Dominions to ſee how his work is carried on. And all that are under the Inſpection of this *Prime Viſier* are continually travelling and labouring too for the deſtruction of immortal Souls. They *go about*, but *how?* We read in *Jude* 6. they are *kept in Chains*; 'tis by ſome rendered, they are kept *for* Chains: but ſuppoſe them *in* Chains; their Chains are ſo *lengthened*, and yet ſo *limited* that they *go about*, juſt where and when, and how far the Permiſſion of God ſhall give them leave. As they are not now in all the *Torment*, ſo they are not now in all the *Bondage* intended for them. 'Twas the Sentence of wicked

wicked curſed *Cain*, in *Gen.* 4. 14. *A* Fugitive *and a* Vagabond *ſhalt thou be upon the Earth.*

'Tis the Caſe of every *Devil*; he is a Fugitive *and a* Vagabond *in our Air.* They *go about*] but *why?* For no good, you may be ſure. 'Tis with them as 'tis ſaid to be with their *Vaſſals*, in *Pſal.* 59. 15. *They wander up and down for meat, and grudge if they be not ſatisfied.* They *go about* upon the *Catch*; they *go about*, that they may ſpy out objects to work upon; they *go about*, with a raging appetite after *Sin* and the *Wages* of it on the World. You ſhall ſee what the Poſtures and Methods of the Devil are; they are drawn with a Pencil of the *Sanctuary*, in *Pſal.* 10. 4. *He lies in wait ſecretly, as a* Lion *in his Den; he lies in wait to catch the poor; he does catch the poor when he draws him into his Net.* Such a *Diviliſh* Adverſary have we to deal withal.

USE I. *INFORMATION.*

There are two Leſſons that we may learn from theſe things. We may ſay after the Apoſtle in 1 *John.* 3. 15. *In this the Children of God are manifeſt, and the Children of the* Devil.

Firſt, We may ſee from hence, *who the Children of the* Devil are. *Roaring* Lions *that go about ſeeking whom they may devour*, what are they but the Creatures whom the *Devil* is a *Sire* unto? We read of one in *Ezek.* 19. 6. *Who became a young*

young Lyon, and Learned to catch the Prey, and devoured men. Such Lyons there often are in the world; ſometimes there are men whoſe buſineſs, whoſe delight it is to devour their Neighbours; men who go about to impair the Eſtate, who go about to Blemiſh the eſteem, who go about to Debauch the Souls of other men. What ſhall be ſaid of ſuch *Men?* Alas, the *Devil* is the Father of them all. I have no *Bleſſing* for any of them, but yet I may ſay to them, *This is a* Lyons *whelp, to the prey, my Son, thou art gone up.* This is juſt like the great old Lyon; with him, even with *him* ſhall they one day be puniſhed, and undergo the doom in *Jer.*51.38. *They ſhall roar together like* Lyons, *they ſhall yell as* Lyons *whelps.* The great and the terrible *God* will one day make the *Sires* ful the *Whelps* together, to *Roar* under the dire- and impreſſions of His everlaſting wrath.

Secondly, From hence we may alſo ſee who are the Children of *God.* 'Tis ſaid of our Lord Jeſus Chriſt in *Act.* 10. 38. *He went about doing good.* There are ſome that *go about* ſeeking whom they may *inſtruct*, that *go about* ſeeking whom they may *convert*, that *go about* ſeeking whom they may *relieve.* The Lyon *of the Tribe* of Judah, is a Father to theſe holy men; Not the *Devil*, but the *Saviour* is their pattern. The Bleſſed, the Glorious *Angels*, and *not the outragi-* ous *Devils* do thus improve themſelves. *Go on,* Souls, go on thus to *go about.* I Remember

old Mr. *Latymer* in a Sermon, has that ſharp Reflection upon the lazy Biſhops of his Time, that ſeldom or never Preached in any one Pulpit of all their Dioceſs, *For ſhame*, (ſaid he) *you negligent Prelates, if you will not Learn of* God, *and* Chriſt *and* good Men, *then Learn of the* Devil, *Learn of the* Devil, *who is always at work in his Dioceſs.* Truly, we may *Learn of the Devil*, to *go about* ſeeking the welfare of thoſe whom he *goes about* ſeeking the Ruin of.

USE. II. EXHORTATION.

We have two things now incumbent on us.

1. Let us *Avoid the Roaring Lyon*, who *goes about ſeeking whom he may* Devour. Let us not be willingly in the way of Devils, who are ever Aiming at our Confuſion.

Firſt, Let us get from the *Roaring Lyon*, by a ſincere turning to God in Chriſt. Hear and quake all you that are yet in your unregenerate Eſtate; you are in the Mouth of the *Roaring Lyon*: Oh, how can you be ſatisfied or contented there? In *Converſion*, we are told in *Act.* 29. 18. Men are turned *from the power of Satan unto God.* Man, thou art *under the power of Satan*, untill thou art Born again. O ſave thy ſelf before it be too late. One once being ready to be devoured by a *Lyon*, cry'd out, *Help, help, I am yet alive! Help, I am yet alive!* O thou art *yet alive*, but

if thou art not quickly redeemed from the *Lyon*, it will e're long be *All too late! All too late!* Quickly then Renounce the ſervice of the *Devil*; Quickly loath, quickly leave all your Sins; Quickly run to God in Chriſt, and ſay unto him as in *Iſa.* 26. 13. *O Lord our God, other Lords beſides Thee have had* Dominion *over us, but now we will make mention of thy Name alone.*

Secondly, let us keep from the *Roaring* Lyon, by a ſincere Shunning of what will peculiarly bring us within his reach. Indeed every Luſt, as it were ſurrenders us up unto the Devil: every time a man gratifies a Luſt, a Devil is invited into the Soul of that Man; and by every *new Act* of it, he takes a *new Hold* of the Soul, But ſome Vices there are which give the Devils Peculiar Opportunities to Devour us. Of theſe take heed with a more than ordinary Caution.

Particularly,

Firſt, Beware of *Diſcontent*. The Devils are wonderfully *diſcontented Spirits*; and none more than *diſcontented Perſons*, lie open to their Invaſion and Annoyance. The *diſcontented Man* is angry at *God*; it is a rage at *God*, it is a Fret at *God*, which diſcompoſes him. We are told about the Man that is angry at his Neighbour, in *Eph.* 4. 27. He *gives place to the* Devil. How much more may this be ſaid about the man who is *Angry at his Maker?* The *Devil finds a place* in

the Soul of ſuch a man. Be not *Angry* at any *Poverty*, be not *Angry* at any *Calumny*, be not *Angry* at any *Affliction* whatſoever. *Diſcontent* opens the doors of the Soul for all the Devils of Hell to enter in.

Secondly, Beware of *Idleneſs* If *thou* art *Idle*, know that the *Devil* is not ſo; the *Idle Soul* is an *empty Houſe*, there happens to it that thing in *Matt.* 12. 44. *The unclean Spirit walks* to and fro, and *comes and finds the houſe empty, then goeth he and taketh with himſelf ſeven other ſpirits, more wicked than himſelf, and they enter in.* When the Devil finds an *Idle* perſon, he as it were, calls to more of his crue, *Come here! Come here! A brave prize for us all!* When was a *David* made a prize for a *Devil?* It was when he roſe from his *Couch* in the Afternoon, and walked in his *Balconey*, as one that had nothing at all to do. Of *Idleneſs comes* no *goodneſs.*

Thirdly, Beware of *Bad Company.* That is, (I had almoſt ſaid) the greateſt Engine the Devil has, to Trapan the Children of Men withal. An Evil Companion is a *Gin* for a Soul. The Devils will have thee faſt enough, if thou *walkeſt in the counſel of the ungodly, and ſtandeſt in the way of* Sinners, *and ſitteſt in the ſeat of the ſcornful.* The Devils, nay, and the *Gallows* too, at length often devour thoſe that bad Company ſhall ſeduce. 'Twas ſaid to them of Old, *Depart from the Tents of the wicked Men, leſt the Earth ſwallow you up.* Even

Even ſo, Depart from the *Knots*, depart from the *Cups* of wicked men, *leſt the* Devil *ſwallow you up.* 'Tis ſaid in *Prov.* 13. 20. *A Companion of Fools ſhall be deſtroyed.*

2. Let us *Reſiſt* the *Roaring Lyon* who *goes about ſeeking whom he may devour.*

Do you find the Devil ready to devour you? Be you as ready to oppoſe him. It is mentioned as a ſore calamity in *Pſal.* 109. 6. *Let Satan ſtand at his right Hand.* Alas! This is the condition of our Souls; we have *Satan at hand*, ſeeking to gripe us in his hideous Claws.

How many *Temptations* does the *Devil* ſeek to devour your Souls withal? *Temptations* to *Uncleanneſs* and *Worldlineſs* are devouring of many. *Temptations* to *Atheiſm* and *Blaſphemy* are devouring of others. Perhaps, Temptations to *Self-Murder* have near devoured ſome unhappy Souls. O Remember whence all theſe *Temptations* do ariſe. Theſe things are the *Roarings* of the Helliſh *Lyon*; and will you hearken to *him?* Is there any thing in theſe Curſed *Roarings* to perſwade your Hearkning thereunto? What Benefit, what Advantage, do you think theſe horrid *Roarings* can propound?

Come then, Reſiſt the *Temptations* of this *Roaring Lyon.* 'Tis ſaid in *Jam.* 4. 7. Reſiſt *the* Devil, *and he will flee from you.* If you *fly*, he will be a *Lyon*, if you *fight*, he will be a *Gnat* before you.

Eſt Leo, *ſi* fugias; *ſi* ſtas, *quaſi* muſca *recedit.*

Your Encounters call for two Things. One is, your *Watch*. Hence 'tis here ſaid, *Be vigilant, becauſe your Adverſary the Devil, as a Roaring Lyon walketh about.* When it was cry'd out unto the Champion of *Iſrael* in *Judg.* 16. 20. *The Philiſtines be upon thee, Samſon*; Then *he awoke out of his Sleep.* Thus it may be exclaimed, *The Lyons are upon thee, O Soul.* O how watchful, how wakeful ſhould this cauſe thee to be? Be *watchful* againſt all *the devices of the Devil.* Be *watchful* in every *place*, be *watchful* in every *thing*; be jealous always, *Has not the Devil now ſome deſign upon me?*

The Second is your *Faith*. 'Tis recorded in *Heb.* 11. 33. ſome by Faith *ſtopped the mouths of* Lyons. Tho' thou ſhouldeſt be in a *Den* full of them, yet *Faith*, true *Faith* would muzzle them all. By *Faith*, repair to Chriſt, who is the true *Samſon*, which meets and Slays the Lyons that Roar upon our Souls. By *Faith* repair to the *Rock*, even to the *Rock that is higher than I*; Where you may ſit and ſhout and laugh at all the Lyons that Roar in the Wilderneſs, and ſay, *Where I am, there you cannot come.*

There are particularly two ſorts of devouring *Temptations*, which I would conclude this Diſcourſe with ſome ſutable *Reflections* on.

Temptations to *Atheiſm* and *Blaſphemy*, perhaps do moleſt ſome among us; poſſibly, *Terribilia*

bilia de D E O, and *Horribilia de Fide*: Diabolical Suggeſtions about our *God* and our *Creed*, may caſt ſome of us into grievous Agonies: Theſe things make many a good man to ſay, *I am aweary of my Life!* What ſhall in this caſe be done?

My Advice is,

Do not ſo much diſpute, as deny the Injections of the wicked one. Don't give the Devil ſo much honour as to argue and parley about his lewd propoſals. Refuſe them preſently, refuſe them peremptorily; ſo you ſilence them When once an *Atheiſtick* or *Blaſphemous* thought appears within your minds, immediately hiſs it away, as the Prieſts did *Uzziah*, when they firſt ſaw the *Leproſie* in his *Forehead*. Let ſuch thoughts, immediately occaſion in you the Savory and gracious thoughts that ſhall be juſt contrary thereunto. If the Devil would have you think, *There is no God*, then without any more ado, ſpite the Devil with ſuch a thought with an Ejaculation contradicting of it, *Lord, I believe that thou art, and that thou art a Rewarder too.* Don't object, *What if there be no God?* But ſuppoſe for once, that God is. 'Tis by far the ſafer Suppoſal of the two. And then try whether to weary the Devil, be not the beſt way to Conquer him. Let every *Fiery Dart of Satan* fetch an *Holy Dart* of Prayer and Grace for thee, and the Devil will ſoon be weary of his Methods.

Temptations to *Self-Murder*, may likewiſe be fierce upon ſome unhappy people here. 'Tis almoſt unaccountable, that at ſome times in ſome places here, melancholy diſtempered Ragings toward *Self-Murder*, have been in a manner *Epidemical*. And it would make ones hair ſtand, to ſee or hear what manifeſt Aſſiſtance the Devils, have given to theſe *unnatural ſelf-executions* when *once* they have been begun. 'Tis *too* evident, that perſons are commonly *bewitch'd* or *poſſeſs'd* into theſe unreaſonable *Phrenſies*. But what ſhall theſe hurried people do?

My Advice is,

Don't *Conceal*, much leſs *Obey* the motions of your Adverſary. Falling in this, made a poor man, after a faithful Sermon in a Neighbouring Town, preſently to drown himſelf in a pit that had not two Foot of water in it. If you will not *Keep*, that is the way not to *Take* the Devil's Counſel. Let not him *Tie* your *Tongues*, and it is likely he will not *gain* your *Souls*. Complain to a good *God* of the Dangers in which you find your ſelves; cry to him, *Lord I am oppreſſed undertake for me*. Complain alſo to a wiſe *Friend*. Let ſome prudent and faithful Neighbour underſtand your Circumſtances: 'Tis poſſible you may thereby eſcape the *Snares* with which the cruel *Fowlers* of *Hell* hope to trapan you into their diſmal Clutches for evermore.

Your

Your Neighbours may do much for you, and may prove your *Keepers* if God ſhall pleaſe. It may be the *unkindneſs* of ſome Friend, may have thrown you into your preſent Madneſs. Now the *kindneſs* of ſome Friend may prove the Antidote. *Many times* a *Natural Diſtemper*, is that by which the Devil takes advantage to get the Souls of Self-deſtroyers into his bloody hands. In this caſe, for the tempted perſons to *diſcloſe* their *Griefs*, will be the way to *obtain* their *cures*. Their Neighbours ought now to conſult a *skilful Phyſician* for them; and *oblige*, yea, *conſtrain* them to follow his Directions. When the *Humours* on and *by* which the Devil works, are taken away, perhaps he may be ſtarved out of doors. *Many times*, again, the Sin of *Slothfulneſs* gives the Devil opportunity to procure the Self-deſtruction of the ſluggard. In this caſe too, the Tempted perſon may be ſuccoured by the *ſtanders-by* becoming ſenſible of their Circumſtances. Their Neighbours may now *compel* them to follow their buſineſs. A *Calling*, the *Buſineſs* of a *Calling*, is an Ordinance of *God*, ſanctified by him to deliver us from the evil Spirits that enter into the *empty Houſe*.

But *moſt times*, there may be ſome old and great *Sin* unrepented of, where Temptations to *Self-murder* have a violence hardly to be withſtood. There was once a Man among us, who in the horrors of Deſpair, uttered many dread-

ful

ful ſpeeches againſt himſelf, and would often particularly ſay, *I am all on a* light Fire *under the wrath of God!* This man yet never confeſſed any unuſual Sin, but this; that having gotten about Forty pounds by his Labour, he had *ſpent* it in *wicked Company*: But in his Anguiſh of Spirit he hanged himſelf. There was once a Woman among us, who under Sickneſs had made *Vows* of a *new Life*; but apprehending ſome defects in her converſation afterward, ſhe fell into the diſtraction wherein ſhe alſo hanged her ſelf. And the Sin of *Adultery* and *Drunkenneſs* has more than once iſſued in ſuch a deſtructive *Deſperation*. In caſe of *this* or any *ſuch* Guilt, *Confeſſion* with *Repentance* affords a preſent Remedy. To fly from *Soul-Terror* by *Self-Murder*, is to leap out of the *Frying-pan* into the *Fire*. Poor tempted people, I muſt like *Paul* in priſon, cry with a loud voice unto you, *Do your ſelves no harm*; all may be well yet, if you will hearken to the Counſels of the Lord.

Now, *Do Thou, O God of peace*, bruiſe *Satan under our Feet World without end*, Amen.

A Diſ-

A DISCOURSE ON WITCHCRAFT.

1 SAM. XV. 23.

Rebellion is as the Sin of Witchcraft.

AS it is the Intereſt of all *Chriſtians* to *conſider the wondrous* Works *of God*, ſo it is the Duty of all *Miniſters* to ſtudy thoſe of his *Words*, with a peculiar Application, at which his *Works* like *Hands* in the Margin thereof do point, with Endeavours to make their Hearers underſtand what *Leſſons* of the former the *Voices* of the latter do more eſpecially direct unto.

A pious Family in this Town has lately had befalling of it, a *Providence* full of many Circumſtances very aſtoniſhing; a *Providence*, wherein the *Power* of GOD, the *Succeſs* of *Prayer*, and the *Exiſtence* with the *Operation* of *Devils*, has been demonſtrated in a manner truly extraordinary; a

Providence

Providence, whereof you have *heard* much, but I have *ſeen* more, and whereof neither *you* nor *I* can take a due notice, without a ſudden diſcourſe at this time upon it. 'Tis a *Tribute* owing to *God* that I *Diſpenſe*, and 'tis a *Revenge* due unto *Satan* that you ſhould *Attend* the Truths proper to be delivered on an occaſion ſo remarkable.

When ſome poor people fell into the hands of a *Pilate*, our Saviour ſaw cauſe to preach a *Sermon* about *Repentance* thereupon: What leſs than a *Sermon* can be call'd for when ſome poor Children have lately fall'n into the hands of a *Devil*? tho' thanks be to our *David*, the *Lambs* are like to be delivered from the Helliſh Monſters to which they were become a Prey. And this may ſeem the rather convenient, becauſe the *godly Father* of the Children has deſir'd it. For which cauſe the Text before us may be proper to be inſiſted on.

The Great GOD had *three ſeveral times* declared that the Nation of the *Amalekites* was to be deſtroyed and extirpated for evermore. King *Saul* was now employed in an Expedition againſt them, to *accompliſh* that Prediction, and to execute the Vengeance of Heaven upon the preſent Generation of them, not only for their *own Cruelty* and *Villany*, but alſo for the wickedneſs of their *Anceſtors* four hundred years before. The Soveraign God had *Anathematiz'd* every living thing among them, and ordered that both *Man* and

and *Beaſt* ſhould fall in the day of *Slaughter*. The Army, on I know not what pretence, did not obſerve this *Commiſſion*, for which reaſon *Samuel* is now ſent unto their Leader with diſmal *rebukes* and heavy *tidings* for his Diſobedience. In the Text before us, the Prophet aggravates the Sin of *Saul*.

1. By *Deſcribing* of the Sin. The *right name* is here put upon it; and it is called *Rebellion* againſt God.

2. By *Comparing* of the Sin. It is reſembled unto *Witchcraft* it ſelf: not an *Equality*, but a *Similitude* between them is intended. It is not affirmed to be as *great* an evil, but as *true* an evil as *Witchcraft* is. That *Witchcraft* was a Sin far from venial, muſt be own'd by *Saul*, who had lately ſcowred all the *Witches* out of *Iſrael*: It is now ſaid, *Such a fault is thine*. The following Expreſſion carries on the ſame ſenſe; and the meaning of *that* is, That they who adored an *Idol*, (for ſo I would rather tranſlate the word here rendred *Iniquity*) or they who conſulted a *Teraphim*, which was a ſort of little *Image* from whence *Demons* gave *Anſwers* to Enquirers; even theſe are not more *unqueſtionable Sinners*, than thoſe that add *Stubbornneſs* to *Rebellion* againſt the Lord.

But the *DOCTRINE* which we have now before us, is,

That Witchcraft *is a monſtrous & an horrid* Evil, which

which yet all Rebellion *againſt GOD may be too much compar'd unto.*

By the enſuing *Propoſitions* we may ſtate and ſhape this Truth aright in our minds.

PROP. I.

Such an Helliſh thing there is as *Witchcraft* in the World. There are Two things which will be deſired for the advantage of this Aſſertion. It ſhould *firſt* be ſhew'd,

WHAT *Witchcraft* is.

My Hearers will not expect from me an accurate *definition* of the *vile Thing*; ſince the Grace of God has given me the Happineſs to ſpeak without *Experience* of it. But from Accounts both by *Reading* and *Hearing* I have learn'd to deſcribe it ſo.

WITCHCHRAFT is the doing of *ſtrange* (and for the moſt part *ill*) things by the help of *evil Spirits*, *covenanting* with (and uſually *Repreſenting* of) the woful Children of Men.

This is the *Diabolical Art* that *Witches* are notorious for.

Firſt, *Witches* are the Doers of *ſtrange* Things. They cannot indeed perform any proper *Miracles*; thoſe are things to be done only by the *Favourites* and *Embaſſadors* of the LORD. But *Wonders* are often produced by them, though chiefly

chiefly ſuch Wonders as the Apoſtle calls in 2 *Theſ.* 2. 9. *Lying Wonders.* There are *wonderful Storms* in the *great* World, and *wonderful Wounds* in the *little* World, often effected by theſe *evil Cauſes.* They do things which tranſcend the ordinary *courſe* of Nature, and which puzzle the ordinary *Senſe* of Mankind. Some *ſtrange* things are done by them in a way of *Real Production.* They do really *Torment*, they do really *Afflict* thoſe that their Spite ſhall extend unto. Other *ſtrange* things are done by them in a way of *Crafty Illuſion.* They do craftily make of the *Air*, the *Figures* and *Colours* of things that never can be truly created by them. All men might *ſee*, but, I believe, no man could *feel* ſome of the Things which the *Magicians* of *Egypt*, exhibited of old.

Secondly, They are not only *ſtrange* things, but *ill* things, that *Witches* are the Doers of. In this regard alſo they are not the Authors of *Miracles*: thoſe are things *commonly* done for the *good* of Man, *always* done for the *praiſe* of *GOD.* But of theſe *Hell-hounds* it may in a ſpecial manner be ſaid, as in *Pſal.* 52. 3. *Thou loveſt evil more than good.* For the moſt part they labour to rob *Man* of his *Eaſe* or his *Wealth*; they labour to wrong *God* of his *Glory.* There is mention of Creatures that they call *White Witches*, which do only *Good-Turns* for their Neighbours. I ſuſpect that there are none of that ſort; but

but rather think, *There is none that doeth good no, not one.* If they *do good*, it is only that they *may do hurt.*

Thirdly, It is by virtue of *evil Spirits* that *Witches* do what they do. We read in *Epheſ.* 2.2. about the *Prince of the power of the Air.* There is confined unto the *Atmoſphere* of our *Air* a vaſt *Power*, or *Army* of *Evil Spirits*, under the Government of a Prince who employs them in a continual Oppoſition to the Deſigns of GOD: The Name of that *Leviathan* who is the *Grand Seignior of Hell*, we find in the Scripture to be *Beelzebub.* Under the Command of that mighty Tyrant, there are vaſt *Legions* and *Myriads* of *Devils*, whoſe *buſineſſes* and *accompliſhments* are not all the ſame. Every one has his *Poſt*, and his *Work*; and they are all glad of an opportunity to be *miſchievous* in the World. Theſe are they by whom *Witches* do exert their diviliſh and malignant rage upon their *Neighbours*: And eſpecially Two Acts concur hereunto. The *Firſt* is, Their *Covenanting* with the Witches. There is a moſt helliſh *League* made between them, with various *Rites* and *Ceremonies.* The *Witches* promiſe to ſerve the *Devils*, and the *Devils* promiſe to *help* the Witches; *how?* It is not convenient to be related. The *Second* is, Their *Repreſenting* of the Witches. And hereby indeed theſe are drawn into *Snares* and *Cords* of Death. The *Devils*, when they go upon the Errands of the *Witches*, do bear

bear their Names; and hence do *Harms* too come to be carried from the *Devils* to the *Witches*. We need not ſuppoſe ſuch a wild thing as the *Transforming* of thoſe Wretches into *Bruits* or *Birds*, as we too often do.

It ſhould next be proved *THAT* Witchcraft *is*.

The *Being* of ſuch a thing is denied by many that place a *great part* of their *ſmall wit* in deriding the Stories that are told of it. Their chief Argument is, that they never *ſaw* any Witches, therefore there are *none*. Juſt as if you or I ſhould ſay, we never met with any *Robbers* on the Road, therefore there was never any *Padding* there.

Indeed the *Devils* are loath to have true Notions of *Witches* entertained with us. I have beheld them to put out the Eyes of an Enchanted Child, when a Book that proves, *There is Witchcraft*, was laid before her. But there are eſpecially two Demonſtrations that Evince the Being of that Infernal myſterious thing.

Firſt, We have the Teſtimony of *Scripture* for it. We find *Witchcrafts* often mentioned, ſometimes by way of *Aſſertion*, ſometimes by way of *Alluſion*, in the Oracles of God. Beſides that, We have there the Hiſtory of divers *Witches* in theſe infallible and inſpired Writings. Particularly, the Inſtance of the *Witch* at *Endor*, in 1 *Sam.* 28. 7. is ſo plain and full that

Witchcraft it ſelf is not a more amazing thing than any *Diſpute* about the Being of it, after this. The Advocates of *Witches* muſt uſe more *Tricks* to make Nonſenſe of the *Bible*, than ever the *Witch* of *Endor* uſed in her Magical Incantations, if they would Evade the Force of that Famous Hiſtory. They that will believe no *Witches*, do imagine that *Jugglers* only are meant by them whom the Sacred Writ calleth ſo. But what do they think of that Law in *Exod.* 22. 18. *Thou ſhalt not ſuffer a Witch to live?* Methinks 'tis a little too hard to puniſh every ſilly *Juggler* with ſo great ſeverity.

Secondly, We have the *Teſtimony* of *Experience* for it. What will thoſe *Incredulous*, who muſt be the only *Ingenious* Men ſay to this? Many *Witches* have like thoſe in *Acts* 19. 18. *Confeſſed and ſhewed their Deeds.* We ſee thoſe things done, that it is impoſſible any *Diſeaſe*, or any *Deceit* ſhould procure. We ſee ſome hideous *Wretches* in hideous *Horrours* confeſſing, *That they did the Miſchiefs.* This Confeſſion is often made by them that are owners of as much Reaſon as the people that laugh at all *Conceit* of *Witchcraft*: The Exacteſt Scrutiny of Skilful Phyſicians cannot find any diſtraction in their minds. This *Confeſſion* is often made by them that are apart one from another, and yet they *agree* in all the Circumſtances of it. This *Confeſſion* is often made by them that at the ſame time will produce

produce the *Engines* and *Enſigns* of their *Helliſh Trade*, and give the ſtanders-by an *Ocular Conviction* of what they do, and how. There can be no Judgment left of any *Humane Affairs*, if ſuch *Confeſſions* muſt be Ridiculed: all the *Murders*, yea, and all the *Bargains* in the World muſt be meer *Imaginations* if ſuch *Confeſſions* are of no Account.

PROP. II.

WITCHCRAFT is a moſt Monſtrous and Horrid *Evil*. Indeed there is a vaſt Heap of Bloody Roaring Impieties contained in the *Bowels* of it. *Witchcraft*, is a Renouncing of *God*, and Advancing of a filthy *Devil* into the Throne of the Moſt High; 'tis the moſt nefandous *High-Treaſon* againſt the MAJESTY on High. *Witchcraft*, is a Renouncing of *Chriſt*, and preferring the Communion of a loathſome lying *Devil* before all the Salvation of the Lord Redeemer; 'tis a Trampling under foot that *Blood* which is more precious than *Hills* of *Silver*, or whole *Mountains* of *Gold*. There is in *Witchcraft*, a moſt explicit *Renouncing* of all that is *Holy*, and *Juſt* and *Good*. The *Law* given by *God*, the *Prayer* taught by *Chriſt*, the *Creed* left by the *Apoſtles*, is become *Abominable* where *Witchcraft* is Embraced: The very Reciting of thoſe bleſſed things is commonly burdenſome where *Witchcraft* is. All the *ſure* Mercies of the

New Covenant, and all the *juſt Duties* of it, are utterly abdicated by that *curſed Covenant* which *Witchcraft* is Conſtituted with. *Witchcraft*, is a Siding with *Hell* againſt *Heaven* and *Earth*; and therefore a *Witch* is not to be endured in either of them. 'Tis a *Capital* Crime; and it is to be proſecuted as a piece of *Deviliſm* that would not not only deprive *God* and *Chriſt* of all His Honour, but alſo plunder Man of all his Comfort. *Witchcraft*, it's an impotent, but an impudent *Eſſay* to make an *Hell* of the Univerſe, and to allow Nothing but a *Tophet* in the World. *Witchcraft*,— What ſhall I ſay of it! It is the furtheſt Effort of our *Original Sin*; and all that can make any Practice or Perſons odious, is here in the *Exaltion* of it.

It was the ſpeech of *Jehu* to *Joram*, in 2 *King.* 9. 22. *What peace, ſo long as the* Witchcrafts *of thy Mother are ſo many?* Truly, as *Witchcraft* would break the *Peace* of all Mankind, ſo 'tis a thing that ſhould enjoy no *Peace* among the Children of *Adam*. Nothing too *vile* can be ſaid of, nothing too hard can be done to ſuch an horrible Iniquity as *Witchcraft* is.

PROP. III.

REBELLION againſt God has very much like to *Witchcraft* in it. Something like to *Witchcraft* there is in an *Act* of Rebellion; But a *Courſe* of Rebellion has much more like to *Witchcraft* in it. Some perſons there are whoſe *way* is

is that of *wickedneſs*, whoſe *work* is that of *Iniquity*. Thoſe perſons do what is *like Witchcraft every day*.

For, *Firſt*, In *Rebellion*, men caſt off the *Authority* of God: The *Witch* declares a Will to be no more diſpoſed and ordered by the will of *God*; ſhe ſays, *God ſhall not be my Governour*. Such is the Language of *Rebellion*. When Men *Rebel* againſt God, they ſay like him in *Exod.* 5. 2. *I know not the Lord, and I will not obey his Voice.* They ſay like them in *Jer.* 44. 16. *As for the word—ſpoken—in the Name of the Lord, we will not hearken thereunto.* There is indeed a ſort of *Atheiſm* in *Rebellion*. The Sinner is a *Fool* that wiſhes, *O that there were no God!* that reſolves, *God ſhall not be Lord over me.*

Secondly, In *Rebellion* men Refuſe the *Salvation* of *Chriſt*. The *Witch* contemns all the offers of the *Goſpel*, and prize the dirty proffers that *Satan* makes before them all. This is the plain Engliſh of *Rebellion*; it ſays, *What is tendred by the* Devil, *is better than what is tendred by the* Saviour. The LORD ſaid about *Iſrael* of old in *Pſal.* 81. 11. Iſrael *would none of me.* Thus 'tis when Men *Rebel* againſt God. A *Jeſus* may ſay, *Thoſe poor Creatures will have none of Me, nor of My Blood.* A *Pardon* may ſay, *Thoſe guilty Creatures will have none of Me.* A *Kingdom* may ſay, *Thoſe undone Creatures will have none of me.* Where *Sin* is committed, there *Chriſt* is deſpiſed. This doleful *Phrenſie* is in all *Rebellion* againſt the Lord.

Thirdly, In *Rebellion* men chooſe and ſerve the *Devil* as their Lord. The *Witch* makes an horrible Agreement with *Devils*, to be *theirs* alone. This is the intent of all *Rebellion* too. It in ſhort ſays, *Let the Devil Rule*; it ſays, *Let the Devil be humoured and gratified.* As that Cowardly King ſaid unto the *Syrian*, 1 *King.* 20. 4. *My Lord, O King, I am thine and all that I have.* Thus the ungodly man ſays unto the Devil; *Thou art my Lord, and my King.* All *Rebellion* againſt God, is in *Obedience* to the *Devil.* When Men *Rebel*, they lay their *Wit*, their *Love*, their *Strength*, and all the Inſtruments of that Rebellion before the Devil, and they ſay, *This is* thine, *O Satan, and all that they have.* They do even *ſell themſelves to the Devil!* As we read of one, *He ſold himſelf to work wickedneſs.*

Fourthly, In *Rebellion*, Men caſt the Bond and the Good of their *Baptiſm* behind their Back. Among the Cuſtoms of *Witches*, this is one they Renounce their *Baptiſm* in a manner very Diabolical. The ſame thing is done in the *Rebellion* of a wicked Man. We are told in 1 *Pet.* 3. 21. that the thing which renders *Baptiſm* available is, *The anſwer of a good Conſcience* But in Rebellion againſt God, men give the anſwer of an Evil Conſcience, and ſo make a *Nullity* of their Sacred Baptiſm. The Demand of God is, *Wilt thou believe as Baptiſed perſons do profeſs to do?* The *Rebel* anſwers, *No, I will continue ſhut up in my Unbelief.* The Demand of God is, *Wilt*

thou

thou put on Chriſt, as the Baptiſed profeſs to do? The *Rebel* anſwers, *No, I will put on the Old man.* The Almighty God puts that Queſtion, *Wilt thou forſake the* World, *the* Fleſh, *and the* Devil, *as thy* Baptiſm *does oblige to do?* In Rebellion the Anſwer of ſinful man, is, *No, I will ſerve them all; they ſhall all be the Idols of my Soul.* With what Conſcience can they anſwer ſo! But thus their *Baptiſm* is nothing with them.

Fifthly, All that *Rebel* againſt God are very Miſchievous in doing ſo. They are Miſchiefs that *Witches* are delighted in. Thus 'tis the end of Rebellion to bring deſtruction upon all that are near unto it. 'Tis ſaid in *Eccleſ.* 9. 18. *One Sinner deſtroyeth much good.* It is the Ill-Hap of *Sinners* like *Witches* to do hurt where-ever they come; they hurt the Souls of their Neighbours by the Venom of their *Evil Communication*; they hurt the Names of their Neighbours by their *Slanderous Defamation*; they hurt their *Eſtates* by bringing down the Fiery Judgments of Heaven upon all the Neighbourhood. Unto Rebellion againſt God, are owing all the Diſtreſſes and Miſeries of a Calamitous World. This is the *Achan*, this is the Troubler of us all.

The Improvement of theſe things now calls for our *Earneſt Head*; and unto each of our Three Propoſitions, we may annex Applications agreeable thereunto. I begin with

The USE of the *Firſt* Propoſition.

1. By way of INFORMATION.

There are eſpecially Two *Inferences* to be drawn from this Poſition, *That, Such a thing there is as* Witchcraft *in the World.*

[*Firſt,*] Since there are *Witches*, we are to ſuppoſe that there are *Devils* too. Thoſe are the Objects that *Witches* converſe withal. It was the Hereſie of the Ancient *Sadducees* in *Act.* 23. 8. *The* Sadducees *do ſay, That there is neither Angel nor Spirit.* And there are multitudes of *Sadducees* yet in our days; *Fools*, that ſay, *Seeing is Believing*; and will *believe* nothing but what they *ſee.* A Devil, is in the Apprehenſion of thoſe Mighty Acute Philoſophers, no more than a *Quality*, or a *Diſtemper.* But, as *Paul* ſaid unto Him of old, *King* Agrippa, *believeſt thou the Prophets?* Thus I would ſay, *Friend, believeſt thou the Scriptures?* I pray, What ſort of things were they, of whom we read in *Jude* 6. *Angels that kept not their firſt Eſtate, but left their own Habitation, and be reſerved in Chains unto the judgment of the great day.* What ſort of things were they, who in *Matth.* 18. 16. *beſought* our Lord, *If thou caſt us out, ſuffer us to go into the Herd of Swine?* What thing was that, which in *Luk.* 4. 33. Cryed out unto the Lord Jeſus with a loud Voice, *Let us alone?* Surely, Theſe things could be none but *Spiritual and rational Subſtances, full of all* Wickedneſs *againſt God, and* Enmity *againſt Man.* We ſhall come to have no *Chriſt* but

but a *Light within*, and no *Heaven* but a *Frame of Mind*, if the Scriptures muſt be expounded after the Rules of the modern *Sadducees*. Perhaps tho' the *Scriptures* are *Fables* to that ſort of Men. Come then, thou *Sadducee*, What kind of thing is that which will ſo handle towardly, ingenuous, well-diſpoſed perſons, That if any *Devotions* be performed, they ſhall *roar* and *tear* unreaſonably, and have ſuch *Noiſes* and ſuch *Tortures* in them, as not only to hinder themſelves *wholly*, but others *too much* from joining in the Service; and ſtrive to *kick* or *ſtrike* the *Miniſter* in his Prayers, but have their *hands* or *feet* ſtrangly ſtopt when they are juſt come at him, and yet be quiet before and after the *Worſhip*? That if any *Idle* or *Uſeleſs* Diſcourſe be going, they ſhall be well, but at any *ſerious* Diſcourſe they ſhall be tormented in all their Limbs? That if a portion of the *Bible* be read, tho' they *ſee* and *hear* nothing of it, and tho', it may be, in *Greek* or *Hebrew* too, they ſhall fall into terrible Agonies, which will be over when the *Bible* is laid aſide? That they ſhall be able to peruſe whole *Pages* of *Evil Books*, but ſcarce a *Line* of a *good one*? That they ſhall *Move* and *Fly*, and *Tell ſecret things*, as no ordinary Mortals can? Let me ask, *Is not the hand of* Joab *in all this*? Or, is there not a *Devil* whoſe Agency muſt account for things that are ſo extravagant? I am now to tell you, *That theſe eyes of mine have beheld*

held all theſe things, and many other more, no leſs amazing. Chriſtian, there are *Devils*: and ſo many of them too, that ſometimes a *Legion* of them are ſpar'd for the vexation of *one Man*. The *Air* in which we breath is full of them. Be ſenſible of this, you that *obey God*: there are Troops of *Tempters* on every ſide of thee. *Awake*, O Soul, Awake, thoſe *Philiſtines* of Hell *are upon thee*. Upon the leaſt affrightment in the dark, many ſimple people cry out, *The Devil! the Devil!* Alas, there are *Devils* thronging about thee every day. O let the thought of it make thee a careful and a watchful Man. And be ſenſible of this, you that *commit Sin*: the Lord Jeſus hath ſaid of you, *Ye will do the luſts of your father the* Devil. How often do many of you make a *Mock* and a *Jeer* of the Devil, while you are drudging for him? But know, that there are dreadful *Devils* to ſeize upon thy forlorn, forſaken Soul, at its departure hence. O become a new Man at the thought of this.

2. Since there are *Witches* and *Devils*, we may conclude that there are alſo *Immortal Souls*. *Devils* would never contract with *Witches* for their Souls if there were no ſuch things to become a prey unto them. One of the *Popes* when he lay dying, ſaid, *I ſhall now quickly know whether I have an* Immortal Soul *or no*. Within leſs than an hundred years you and I ſhall be convinced of it, if we are not ſo before. We may truly

ſay

ſay, *Devils* and *Witches* bear a witneſs againſt them that have any ſcruple of it. There are ſome dreaming Hereticks, that hold *Man wholly mortal*: I am ſure the Apoſtle *Paul* was not of their *beaſtly* Opinion, when he ſaid in *Phil.* 1. 21. *I deſire to be diſſolved and to be with Chriſt.* Nor was the Martyr *Stephen* of their Opinion, when he expired, ſaying, in *Acts* 7. 59. *Lord Jeſus, receive my Spirit.* Nor was our Lord Jeſus himſelf of that Opinion, when he ſaid unto the Thief on the Croſs in *Luke* 23. 43. *This day thou ſhalt be with me in Paradiſe.* 'Tis an Opinion unworthy of a Man that is owner of a *Soul.* The miſtaken *Indians*, when firſt they ſaw a Man on Horſeback, did conceit the *Man* and the *Horſe* to be *one* Creature: It is as foul an Error to conceit that it is but *one thing* which man conſiſteth of. No, 'tis a right *Anatomy* of *man*, in *Gen.* 2. 7. *The Lord God formed man out of the duſt of the ground, and breathed into his noſtrils the breath of life, and man became a living* SOUL. Remember, thou haſt in thee a *living Soul*; or a *Spirit*, able to *know*, and *will*, and *argue* ſo as nothing elſe in the *viſible Creation* can. This *living Soul* is the *Candle of the Lord* within thee, and no Wind, no Death can ever extinguiſh it. O make much of this *living* SOUL. *Save* it, and don't *ſell* it: It is a *Jewel* too precious to be thrown away. Do not *ſell* thy *Soul* for a *Song*. Take heed that the Devils make it not theirs by any follies of thine.

II. By

II. By way of *Exhortation.*

There is one thing to be now preſſed upon us all. Let us wiſely endeavour to be preſerved from the Moleſtations of all *Witchcraft* whatſoever. Since there is a thing ſo dangerous, *defend* your ſelves, and *ſhelter* your ſelves by all *right* means againſt the annoyance of it.

Conſider the *Multitudes* of them, whom *Witchcraft* hath ſometimes given *Trouble* to. Perſons of *all ſorts* have been racked and ruin'd by it; and not a *few* of them neither. It is hardly twenty years ago; that a whole Kingdom in *Europe* was alarum'd by ſuch potent *Witchcrafts*, that ſome hundreds of poor Children were invaded with them. Perſons of great *Honour* have ſometimes been cruelly *bewitched*. What lately befel a worthy *Knight* in *Scotland*, is well known unto the World. Perſons of great *Vertue* too, have been bewitched, even into their Graves. But four years are paſſed ſince a holy Man was killed in this doleful way, after the *Joy* as well as the *Grace* of God had been wonderfully filling of him. This conſideration ſhould keep us from *cenſuring* of thoſe that *Witchcraft* may give diſturbance to: But it ſhould put us on *ſtudying* of our own ſecurity. *Suppoſe ye that the Inchanted Family in the Town, were ſinners above all the Town, becauſe they have ſuffered ſuch things? I tell ye nay, but except ye repent, ye may all be ſo dealt withal.* The Father of *Lies* uttered an awful

ful Truth when he ſaid through the Mouth of a poſſeſſed Man, *If God would give me leave, I would find enough in the beſt of you all, to make you all mine.*

Conſider alſo, the *Miſery* of them whom *Witchcraft* may be *let looſe* upon. If *David* thought it a ſad thing to *fall into the hands of men*, what is it to *fall into the hands of Devils?* The Hands of *Turks*, of *Spaniards*, of *Indians*, are not ſo dreadful as thoſe hands that *Witches* do their *works of Darkneſs* by. O what a direful thing is it, to be prickt with *Pins*, and ſtabb'd with *Knives* all over, and to be fill'd all over with *broken Bones?* 'Tis impoſſible to reckon up the varieties of miſeries which thoſe Monſters inflict where they can have a blow. No leſs than *Death*, and that a languiſhing and a terrible *Death* will ſatisfie the Rage of thoſe formidable Dragons. Indeed *Witchcraft* ſometimes grows up into *Poſſeſſion* it ſelf: the Devils that are permitted to *torment*, at laſt do poſſeſs the *Bodies* of the *bewitched ſufferers*. But who can bear the thoughts of that! who can forbear crying out, *O Lord, my fleſh trembles for fear of Thee, and I am afraid of Thy Judgments.*

What ſhall then be done for our *Preſervation?* Away with all *ſuperſtitious* Preſervatives; about *thoſe* confidences the Word of God is that in *Jer.* 2. 37. *Thou ſhalt not proſper in them.*

But there are three admirable *Amulets* that

I can heartily recommend unto you all.

The Firſt Preſervative is, *A fervent* Prayer. Pour out that *Prayer* before the Lord, in *Pſal.* 59. 2, 3. *Deliver me from the workers of* Iniquity, *and ſave me from the bloody ones; for lo, they lye in wait for my Soul.* And be much in Prayer every day. The Devils are *afraid* of our *Prayers*; they tremble and complain, and are in a ſort of *Anguiſh* while our *Prayers* are going. There was a Houſe of a Renowned Miniſter in *France* infeſted with *evil Spirits*; who tho' they had been very troubleſom, yet when the good Man was betaking himſelf to prayer, they would ſay, *Now you are going to* Prayer, *I'll be gone.* Let us pray much, and we need fear nothing. Particularly, Let *Ejaculatory* Prayers be almoſt continually in our minds, and ſo we ſhall never lye open to the *fiery darts of the wicked one.*

The Second Preſervative is, *A lively Faith.* The Pſalmiſt well ſaid, in *Pſal.* 56. 2, 3. *Mine enemies would daily ſwallow me up; at what time I am afraid I will truſt in thee.* Be not *afraid* of any *Devils*; if you are, turn the *Fear* into *Faith.* By *Faith* reſign your ſelves to the Cuſtody of him that is *the keeper of* Iſrael. By *Faith* perſwade your ſelves that *he is able to keep what you have committed unto him.* Thus run to the *Rock*, and there triumph over all the *powers of darkneſs.* Triumph and ſay, *The Lord is on my ſide; I will not fear what Hell can do unto me?*

The

The Third Preſervative is, *A Holy Life.* There was a very *Holy* Man of old, *a man, that feared God and eſchewed evil*; and the Devils murmur'd, in *Job* 1. 10. *God has made an hedge about him.* The ſame have the Devils confeſt, when they have plotted againſt other holy men. Do not thou break the Hedge of God's *Commandment*, and perhaps he will not let any break the Hedge of his *Providence*, by which thou art ſecured. The holy *Angels* are the Friends, the Guardians, the Companions, of all *holy men*; they may open their Eyes, and ſee *more with them than againſt them.* A *Camp*, an *Hoſt of Angels* will fight againſt all the *Harpies* of Hell which may offer to devour a Saint of GOD.

Uſe theſe things as the *Shields* of the Lord; ſo you ſhall be *preſerved in Chriſt Jeſus* from the aſſaults of the *Deſtroyer.* Suppoſe now that any *Witches* may let fly their *Curſes* at you, you are now like a *Bird* on the *Wing*, in ſuch Heavenward Motions that they cannot hit you. Now the *Devils* and their Creatures cannot ſay of you, as the *Demon* ſaid of the Chriſtian Woman whom, at a *Stage-play* he took *Poſſeſſion* of, and being asked, gave this reaſon of his taking her, *I found her on my own ground.*

We paſs on to the USE of the *Second Propoſition.*

And that muſt be a *Counſel* from God unto us all. Particularly,

Since

Since *Witchcraft* is an *Evil* ſo horrible.

I. To them that may be *Enticed* unto the Sin of Witchcraft: To them we ſay,

1. Take heed that you be not by any *Temptation* drawn into this *monſtrous* and *horrid* Evil.

The beſt man that ever breathed was *tempted* hereunto; that man who was more than a *meer* Man, was aſſaulted by the *Chief Devil* of the *loweſt Hell* with this Temptation in *Mat.* 4. 9. *Fall down and worſhip me.* But by the *Sword of the Spirit* our Lord kept him off. If any of you are by any Devil ſo ſollicited, thus *reſiſt*, thus *repel* all the Motions of the *wicked one.* Don't give your ſelves away to thoſe Deceivers that will become *Tormentors* of your Souls in another World.

It may be the propoſal of this Counſel may make ſome to ſay as he in 2 *King.* 8. 13. *What? Is thy Servant a Dog, that he ſhould do this great thing?* I anſwer, Alas, we ſhould every one of us be a *Dog* and a *Witch* too, if God ſhould leave us to our ſelves. It is the meer *Grace* of God, the *Chains* of which reſtrain us from bringing the *Chains of darkneſs* upon our Souls. The *Humble* and (therefore) *Holy* Martyr *Bradford*, when he heard of any wickedneſs committed in the Neighbourhood, would lay his Hand on his *Breaſt* and ſay, *In this heart of mine, is that which would render me as wicked as the worſt in the World,*

if

If God ſhould leave me to my ſelf. When we ſee a forlorn wretch Executed for *Witchcraft*, you and I may ſay the ſame. They that are Witches now, once little dream't of ever becoming ſo. *Let him that ſtands, take heed leſt he fall.* If we would not fall into that *Horrible Pit*, Let us follow theſe Directions.

DIRECTION. I.

Avoid thoſe *Ill-Frames* which are a Step to *Witchcraft*. There are eſpecially Two ill Frames which do lead people on to the worſt *Witchcraft* in the World. Shun a Frame of diſcontent. When perſons are diſcontented with their own ſtate; When perſons through diſcontent at their *Poverty*, or at their *Miſery*, ſhall be always murmuring and repining at the Providence of God, the Devils do then invite them to an *Agreement* with, and a Reliance on them for help. Downright *Witchcraft* is the up-ſhot of it. We find in *Luk.* 4. 2. our Lord *Hungred*, and then the Devil came in an audible or a viſible manner to Him, tho' he had been more ſpiritually long before Aſſaulting of him. They are needy perſons whom Devils make the moſt likely attempts upon. And ſome perſons are not only *Hungry*, but *Angry* too; but then every *Fret*, every *Fume* is as it were a Call to the *Devils*; it calls to them, *come and help me.* Shun alſo a Frame of *Ill-Wiſhing*. There is a *Witchcraft* begun in the

Imprecations of wicked people. Many prophane perſons will wiſh the Devil to take this and that, or, the Devil to do this and that; and when they call, at laſt he comes, or at leaſt the Devil does what they wiſh. Obſerve this, We are by our Sins worthy to have Miſchiefs befalling us every day; and the Devils are always ready to inflict what we deſerve. I am alſo apt to think that the Devils are ſeldome able to hurt us in any of our *exteriour* Concerns without a Commiſſion from ſome of our *fellow-worms*. It is intimated in *Gen.* 4. 9. That every man is his *Brother's Keeper*: We are by our good wiſhes to *keep* our *Brethren* from the inroads of *Ill ſpirits*. But when *Foul-Mouth'd* men ſhall wiſh harm unto their Neighbours, they give a Commiſſion unto the Devils to perform what they deſire; and if God ſhould not mercifully prevent it, they would go thorough with it. Hear this, you that in wild paſſions will give every thing to the *Devil*: Hear it, you that will beſpeak a *Rot*, a *Pox* and a *Plague* upon all that ſhall provoke you. I here Indict you as guilty of Helliſh *Witchcraft* in the ſight of God. 'Tis the little Wapping of *ſmall Dogs* that ſtirs up the *Cruel Maſtives* to fall upon the Sheep in the Field.

DIRECTION II.

Avoid all thoſe *Ill Charms* which are a *piece* of *Witchcraft*. The Devils have pretty *Rattles*, as well as Fiery *Arrows*: They that uſe the *Rattle* wi

will come at length to uſe the *Arrows* to. Do not play on the *Brink* of the *Pit*, leſt you tumble in. It was complained in 2 *King.* 17. 9. *The Children of* Iſrael *did ſecretly thoſe things that were not right againſt the Lord their God.* Even ſo it may be ſaid, that people among us do *ſecretly* and *frequently* thoſe things that have a ſort of *Witchcraft* in them.

There are manifold *Sorceries* practiſed among them that make a profeſſion of *Chriſtianity*, againſt which I would this day bear a witneſs in the Name of the moſt holy Lord.

Firſt, There are ſome that make uſe of wicked *Charms* for the *curing of Miſchiefs*. It is too common a thing for perſons to oppoſe *Witchcraft* it ſelf with *Witchcraft*. When they ſuppoſe one to be *bewitched*, they do with Burning, and Bottles, and Horſeſhoes, and, I know not what, magical Ceremonies, endeavour his Relief. *Mark* what I ſay: To uſe any Remedy, the force of which depends upon the Compact of the *Devils* with the *Witches*, is to involve ones ſelf in the curſed Compact: it is, as it were, to ſay, *O* Devil, *Thou haſt agreed with ſuch a perſon that they ſhall be expos'd unto Torments by the uſe of ſuch or ſuch a Ceremony, we do now uſe the Ceremony, and expect thy bleſſing upon it.* This is the Language foamed out by this fooliſh *Magick*. Does not thy Conſcience tremble at ſuch iniquity and Impiety? This may be to heal a Body, but it

is to deſtroy a Soul. Theſe perſons give themſelves to the Devils to be delivered from the *Witches*. And the people that are eas'd and helped by ſuch means, they ſay, do uſually come to unhappy *Ends*. Let me ſay as in 2 *King*. 1. 3. *Is there not a God in* Iſrael, *that you go to* Beelzebub? What? will not *Prayer* and *Faith* do, but muſt the *Black Art* be uſed againſt our Enemies?

It is likewiſe too common a thing in almoſt every *Diſeaſe* to ſeek an *unlawful Medicine*. Thus for the *Ague*, for the *Tooth-Ach*, and for what not? a Mumbling of ſome words muſt be made, or a Paper of ſome words muſt be worn. From what can the Efficacy of theſe words proceed, but from the conſent and the Action of the *Devils?* The *Witches* have their *Watch-words*, which I liſt not to recite: upon thoſe Watch-words the *Devils* do their Commands. Theſe kind of *Spells* are Watch-words to the *Devils*; and when a Man has any Benefit by them, he cannot ſay as in *Pſal*. 103. 3. *Bleſs the Lord, O my Soul, who healeth all thy Diſeaſes*. Man, Firſt leave off the name of a *Chriſtian*, before thou doſt thus make thy ſelf a *Conjurer*. I hope the *Churches* of the Lord Jeſus will not bear it, that any in their *Communion*, ſhould have this *Fellowſhip with the unfruitful works of Darkneſs*. But this is not all; *Turn we yet again, and we ſhall ſee* greater *abominations*. For,

Secondly,

Secondly, There are ſome that make uſe of wicked Charms for the *finding of Secrets.* The Lord hath told us in *Deut.* 29. 29. Secret *things belong to God.* But theſe impious people muſt needs have a Taſt of them. They will ask the *Devils* to inform their *Minds*, and reſolve their *Doubts.* This is the Witchcraft of them, that with a *Sieve* or a *Key*, will go to diſcover how their *loſt Goods* are diſpoſed of. This is the Witchcraft of them that with *Glaſſes* and *Baſons* will go to diſcover how they ſhall be *Related* before they Die. They are a ſort of *Witches* that thus employ themſelves. And this is the Witchcraft of the *Judicial Aſtrologer.* That Aſtrologer is a Couſin-German to a *Conjurer.* I think I know his Rules, and I am ſatisfied that his *Judgment* muſt at laſt be determined by his *Impulſe*, or it is not worth an hundredth part of what the ſilly Enquirer pays him for it: and from whom, from what ſhall that Impulſe come? Behold the Energy of *Devils* in it. It is likewiſe a ſort of *Sorcery*, for perſons to let their *Bibles fall open*, on purpoſe to determine what the State of their *Souls* is, from the firſt word they light upon. And ſome among us, they ſay, are ſo extreamly ſinful, as to conſult one whom they count a *Conjurer*, when they would underſtand what they know not otherwiſe. 'Tis horrible, that in this *Land of Uprightneſs* there ſhould be any ſuch *Prank of wickedneſs.* I do earneſtly

teſtifie unto you that theſe things are *abominable!* the Voice of our God is, *O do them not, my Soul hates them.* I do warn and charge you, Shun theſe execrable things, leſt you be left unto the furtheſt *Witchcraft* committed by the *abhorred of the Lord.*

2. Take heed that you do not *wrongfully accuſe* any other perſon, of this horrid and Monſtrous Evil. It is the Character of a godly man, in *Pſal.* 15. 3. *He taketh not up a* Reproach *againſt his Neighbour.* What more dirty *Reproach* than that of *Witchcraft* can there be? Yet it is moſt readily caſt upon *worthy* perſons, when there is hardly a ſhadow of any Reaſon for it. An *Ill-look* or a *Croſs word* will make a Witch with many people who may on more ground be counted ſo themſelves. There has been a fearful deal of injury done in this way in this Town, to to the *good name* of the moſt credible perſons in it. Perſons of more Goodneſs and Eſteem than any of their Calumnious Abuſers have been defamed for *Witches* about this Country. *A Countrey full of Lies.* I beſeech you let all *Back-biting*, and all *Evil-ſurmiſing* be put away from among you: Do not, on ſmall grounds *Fly-blow* the *precious Oyntment* of the *good-name* that thy Neighbour ſhould have. On the leaſt provocation, *I will never believe but ſuch an one is a Witch*—— that is preſently the Sentence of ſome that might

might ſpeak more wearily than ſo. Alas, thou might'ſt with as much Honeſty break open the Houſe, or take away the Purſe of thy Neighbour: His *Good Name* is of more Account. They that indulge themſelves in this Courſe of *Evil Judging*, are uſually paid home for it before they Die; the juſt God ſue's them in an *Action of Defamation*, and makes *their* Names to be up too, before they leave the world.

We'l ſuppoſe the moſt probable Preſumptions:

Suppoſe that a Perſon Bewitched ſhould pretend to ſee the Apparition of ſuch or ſuch an one, yet this may be no infallible Argument of their being Naughty People. It ſeems poſſible that the Devils may ſo traduce the moſt *Innocent*, the moſt praiſe-worthy. Why may not *Spiritual* Devils, as well as Devils, *Incarnate* get leave to do it? There was at *Groton*, a while ſince, a very memorable Inſtance of ſuch a thing; and what ſhould hinder them than can Imitate the *Angels of Light* but that they may likewiſe perſonate the Children of Light, in their Deluſions?

2. To them that have been *ſeduced* into the Sin of *Witchcraft*. And under this Rank, there are two ſorts of Perſons to be addreſſed unto.

Firſt, Let them that have been guilty of *Implicit Witchcraft*, now repent of their *Monſtrous* and *Horrid* evil in it. I fear that I ſpeak to ſome Scores that may lay their hands on their Mouths, and Cry, *Guilty, Guilty!* before the Lord, in this particular. Let theſe now Confeſs and bewail their own ſin in the ſight of God; and as it was ſaid in *Hoſ.* 14. 8. *What have I any more to do with Idols?* Thus let them ſay, *What have I any more to do with* Devils? The things that you have done, have been *Payments of Reſpects unto Devils*; and it becomes you to *abhor your ſelves in Duſt and Aſhes* for your folly. The great and terrible God ſays of you, as in *Deut.* 32. 21. *They have provoked me to Anger with their Vanities.* Let the things that did *provoke* Him to *Anger*, now *provoke* you to *ſorrow.* Retire this Evening, and humble your ſelves very deeply, in that you have been ſo *fooliſh and unwiſe.* Lament all your Acquaintance with *Hell*; and let your Acquaintance with *God* be more. Let your *Lamentations* be more than ever your *Divinations* were.

Let them that have been guilty of *Explicit* Witchcraft, now alſo repent of their *monſtrous* and *horrid* evil in it. If any of you have (I hope none of you have) made an *Expreſs Contract* with *Devils*, know that your promiſe is better *broke* than kept; it concerns you that you turn immediately from the *Power of Satan unto God.*

Albeit

Albeit your ſin be beyond all expreſſion or conception heinous, yet it is not unpardonable. We read of *Manaſſeh* in 2 *Chron.* 33. 6. *He uſed* Enchantments, *and uſed* Witchcraft, *and dealt with a* Familiar *Spirit, and wrought* much Evil *in the ſight of the Lord.* But that *great* Wizzard found Mercy with *God*, upon his deep Humiliation for it: Such a *boundleſs* thing is the *Grace* of our God! The *Prey* of *Devils*, may become the *Joy* of *Angels*: The *Confederates* of *Hell*, may become the *Inhabitants* of *Heaven*, upon their ſincere turning unto God. A *Witch* may be *penitent* in *this*, and *glorious* in *another* World. There was one *Hartford* here, who did with much brokenneſs of Heart *own* her *Witchcraft*, and *leave* her *Maſter*, and expire, depending on the *Free Grace* of God in Chriſt, and on that word of his, *Come to me, ye that labour and are heavy laden, and I will give you reſt*; and on that, *There is a fountain open for ſin and for uncleanneſs.* Come then, renounce the Slavery and the Intereſt of the Devils, renounce your mad *League* with 'em. Come and give up your ſelves unto the *Lord Jeſus Chriſt*, loathing your ſelves exceedingly for your ſo ſiding with the black Enemies of his Throne. O come away from the *doleful* eſtate you are in. Come away from *ſerving* of the *Devils* that have enſnared your Souls. What *Wages* have you from thoſe Helliſh *Task-maſters?* Alas you are *here* among the *poor* and *vile*, and

ragged

ragged Beggars upon Earth. When did Witchcraft ever make any perſon *Rich?* And *hereafter* you muſt be Objects for the intolerable *inſolence* and cruelty of thoſe *Cannibals*, and be *broken ſore in the place of Dragons for evermore.* Betake your ſelves then to Inſtant and Conſtant *Prayer*, and unto your old filthy Rulers now ſay, "Depart from me, ye Evil Spirits, for "I will keep the Commandments of God.

But we muſt now conclude with the

USE of the *Third* Propoſition.

And *that* may be a *Caution* to every one of us. *This* in ſhort, Since *Rebellion* is like *Witchcraft.*

O let us not make light of any Rebellion againſt the Almighty GOD. Particularly,

Firſt, Let not a *courſe* of Rebellion be followed by us. It is the *courſe* of unregenerate Men to be daily doing thoſe things, for which *the wrath of God comes upon the Children of diſobedience.* When God requires, *Repent of Sin*, they do *rebel* and reply, *No, I have loved Idols, and after them I will go.* When God requires, *Believe on Chriſt*, they do *rebel* and reply, *No, I will not have this Man to reign over me.* They *rebel* againſt all the divine Commands of *Love* to *God*, or *Love* to *Man.* They *rebel* againſt all the *Precepts* of the Lord, which are to be *eſteemed concerning all things to be right.* And they *love*

every

every falſe way. O Conſider of this, ye ſtrangers to the *new Birth*; Conſider *what* you are doing, conſider *where* you are going every day. I would now ſay, alluding to that in *Dan.* 4. 27. *O Soul, let my counſel be acceptable unto thee, and break off thy ſins.* You have been doing of *Iniquity*; O now ſay, *I will do ſo no more.*

Conſider, Firſt, There is a ſort of *Witchcraft* charg'd on you. You ſhall as undoubtedly periſh as any *Witch* in the World, except you reform. Can you imagine that *an obſtinate Witch* will have Admiſſion into the *Kingdom of God?* Behold, and be aſtoniſht, ye unrenewed ones; as impoſſible it is for *you to ſee the Lord.* It is ſaid in *Joh.* 3. 3. *Verily, verily, I ſay unto thee, except a man be born again, he cannot ſee the kingdom of God.* That *verily, verily,* which like a *flaming Sword,* ſtands to keep the vileſt *Witches* out of Paradiſe, the *ſame* there is to keep every *unbeliever* out. The Lord ſaid unto ſome confident pretenders of old, *Ye are as* Ethiopians *unto me.* This doth God ſay unto all them that obey him not; *this* doth he ſay to every one of you that do not *fear him* and *keep his Commandments*; he ſaith, *Ye are as* Witches *unto me*; tho' thy Birth be of godly or gentiel *Parents,* tho' thy Parts and Gifts may be *extraordinary,* tho' thy *Prayers may be twice a Week,* and thy *Alms* enough to fill a *Trumpet,* yet *become a new-creature*; otherwiſe *ye are as* Witches *unto me, ſaith the Lord.*

Conſider, Secondly, There is a ſort of Witch-craft

craft *come* on you too. All that leave the *way Everlaſting*, and take a *way of wickedneſs*, they are *bewitched*; a grievous *Witchcraft* has ſeiz'd upon them. The Apoſtle ſaid to ſome in *Gal.* 3. 1. *O fooliſh* Galatians, *who hath bewitched you, that you ſhould not obey the Truth?* This may be an Expoſtulation us'd with all ungodly men; *O fooliſh Tranſgreſſors, who has bewitched you?* I'll tell you *who*: Not an *Hag*, but a *Luſt* has bewitched 'em. They that are bewitched, have a marvellous variety of calamity upon them. One while they cann't *ſee*; that is *thy* caſe; *thou* art wretched, but thou canſt not *ſee* it; Chriſt is lovely, but thou canſt not *ſee* him. One while they cannot *hear*; that is thy caſe; God calls, *Look unto me and be ſaved*; but thou *heareſt* nothing of it. Another while *they* cann't *ſtir*; that is *thy* caſe; The Lord Jeſus calls, *Come unto me*, but thou *moveſt* not. Sometimes they are as it were, *cut*, and *prickt*, and *diſtorted* in their Limbs; the very ſame art thou in all the *Faculties* of thy Soul. At *other times* they are pulled into the *Fire*, or into the *Water*, or thrown with violence upon the *ground*; the like happens to thy unhappy Soul; it is hurried thither, where the *fire is not quenched*; it is hurried thither where they *groan under the waters*; it is alſo made to *pant after the duſt of the Earth*. The *drunken* man is *bewitched* with ſtrong Drink; the *unclean* man is *bewitcht* with ſtrange *Fleſh*; the Tongue of a *Swearer* is acted worſe than

than the Tongue of a *bewitcht* man; the *covetous* man is hideouſly *bewitched* with *Bags* and *Lands*.

O pity thine own Soul; and *give no ſleep to thine Eyes nor ſlumber to thine Eye-lids*, until thine Immortal Soul be deliver'd from thy *natural ſtate*. Let not *Witchcraft* it ſelf be a more frightful thing to thee, than thy own preſent Unregeneracy, *Turn ye, turn ye, why will ye die?*

Secondly, *Let not an Act of Rebellion be allowed by us*. When *Joſeph* was incited unto an *Ill Act*, he ſaid, in *Gen. 39. 9. How ſhall I do this wickedneſs and ſin againſt God?* Thus, when we are urged unto any *Ill Act*, let us refuſe it ſo, *No, this is like Witchcraft; ſhall I by ſuch wickedneſs make my ſelf as a Witch before the Lord?*

Three Things are to be Recommended here.

Firſt, *Arm* your ſelves againſt all the *Devices*, with which the *Devils* would hook you into any *Rebellion* againſt the Lord. For Rebellion againſt *God*, there will be that clauſe in our *Indictment*, They *were moved by the Inſtigation of the* Devil. Now furniſh your ſelves with *Armour* to keep off the Dint of the *Devils Inſtigations*; in ſhort, *put on the whole Armour of God*. There is ſpecially a *double Care* that will be of great uſe in your Encounters.

Firſt, Uſe your *Watch* well. We read in *Eph. 6. 11.* about the *Wiles* of the *Devil*. When the Devil would engage us in a *Rebellion*, there are certain *Wily Methods* by which he doth accompliſh it.

it. He works more by *Fraud* than by *Force*; and there is a *cryptic method* by which he doth gain us over to himſelf. A crafty Sophiſter has a *threefold Method* with which he prevails upon his Auditors; and ſuch the Method of the *Devil* is. *Watch*, Firſt, againſt the *Deficient* method of the Devil The Devil will ſhew us the Sin *without* the *Curſe*, the Bait *without* the *Hook*: So he ſays. *Eat the pleaſant Fruit*; but he ſays not, *Thou ſhalt die if thou do it.* The Devil will repreſent unto us the *Difficulty* of a Duty, but *conceal* the *recompence* of it: So he ſays, *It's a hard thing to pray in ſecret every day*; but he ſays not, *Thy Father will Reward thee.* And he will repreſent unto us the *Excuſe* of a Sin, but *conceal* the *Ill ſhape* of it: So he ſays, *Many others have done this and that*; but he ſays not, *God was* provoked at it. Theſe are Tricks to be *watched* againſt.

Watch, Secondly, againſt the *Redundant* Method of the Devil. Sometimes the Devil will uſe a *Digreſſion.* He will ſeem to give over his *Intent* in one thing, but make ſure of his Intent in another. Such a Stratagem he uſes as what *Joſhua* took *Ai* withal; he *retires*, and ſo he *conquers.* He will make *Haughtineſs* and *Security* undo the Soul, that he could not make of his party for *groſſer wickedneſs.* Sometimes the Devil will uſe a *Commoration* He will dog a Man, and bring perſwaſion upon perſwaſion, as *Dalilah* did with *Sampſon*; and like

like a cunning *Fencer*, he *repeats* blow after blow, till he ſmite home. Theſe are Dangers to be *watched* againſt.

Watch, Thirdly, againſt the *Inverting* Method of the Devil. One while the Devil will endeavour to carry us on from *leſſer* Sins to *greater* Sins. He will go to make our miſcarriages like *Elijah*'s Cloud; at firſt as an *Hands-breadth*, but anon ſo as to hide the whole *Heaven* from us. So *Solomon* multiplies firſt *Horſes*, & afterward *worſe* things againſt the command of God. Another while, the Devil will decoy us from *lawful things* to *unlawful things*. Thus from a *Good Husband*, a Man ſhall grow a meer *Muck-worm*. Now and then alſo, the Devil will try to ſpoil *good works* with *ill ends*: Thus the *Pride* of *Jehu* ſhall be ſwell'd by the *Zeal* of *Jehu*. He will try to make our Duties *Interfere*; the *general Calling* ſhall be regarded in the ſeaſon of the *particular*, and the *particular Calling* ſhall be attended in the *ſeaſon of the general*. He will try to lead us from one *Extream* to another; we ſhall be *exceſſively merry*, and e're long *exceſſively melancholy*, if we hearken to him. O keep up *your Watch!* Well did the Apoſtle *ſay*, in 1 *Pet.* 5. 8. *Be vigilant, for the Devil as a roaring Lion, ſeeketh whom he may devour.*

Secondly, Uſe *your Sword* well. 'Tis ſaid in *Eph.* 6. 17. *Take the Sword of the Spirit which is the Word of God.* The Devil cannot ſtand before the Brandiſhings of this *Two-edged Sword*.

Our

Our Saviour overcame the Devil by making that return, *It is written*, and *it is written*, againſt all his lewd attempts. Would he get you into any *Rebellion?* One *Text* well managed will make him fly before you. Would he have you be unjuſt? Then anſwer, it is written, *The unrighteous ſhall not inherit the Kingdom of God.* Would he have you be unclean? Then anſwer, it is written, *God reſerves to be puniſhed them that walk in uncleanneſs.* Would he have you be immoderately careful? Say then, *It is written, caſt thy burden on the Lord.*

This *Warfare* is directly contrary to that *Witchcraft* which the Devils are daily driving or drawing us unto.

Secondly, Beware of that Rebellion againſt God particularly, which the *Devils* are *moſt* gratified withal. It is ſaid in *Eph.* 4 40. *Grieve not the holy Spirit of God.* The *unclean Devils* are pleaſed moſt with ſuch things as that *holy Spirit* is moſt *grieved* with. Sometimes the Devils have been forced as it were, to diſcover their own *Inclinations*: thro' the Mouths of *poſſeſſed* perſons, they have declar'd what was very grateful to them. The Children that have lately been under a *diabolical Faſcination* in this Town, have given us divers Intimations, which we might make uſeful Obſervations on. I obſerved, that tho' they had much *delight in prayer* when they were *well*; yet when they were *ill*, they could not endure it. The *Demons* would make them ſing and roar, and

ſtop

ſtop their Ears, and plague them, and at laſt lay them for Dead, if any Prayer were in the Room. Whence it may be inferred, That you who can go without Prayer from *Day* to *Day*, do juſt as the *Devils* would have you. The Devils have an horrible *Rendezvous* in that *Family*, in that *Cloſet* where *Prayer* is not maintained. I obſerved, that tho' the *Word of God* were their Companion and *Counſellor* at other times, yet now they would fall into *Convulſions*, if one did but look into a *Bible*. Whence it may be ſuppos'd that you who read not the *Scripture*, for the moſt part every day, do humour the *Devils* in it. The *Devils* are glad to ſee the *Bibles* that have duſt upon them. I obſerved, that *Heretical*, or *Superſtitious* or *Prophane* Books, might be peruſed by ſome of them, when *ſerious* and *Orthodox* Books would *put out their Eyes*. Whence it may be ſuggeſted, that you who converſe much with *Ill-Books*, do as the *Devils* would: The *Devils* would willingly be where *Jeſt-Books*, and *Play-Books*, and *Romances*, and *Hereſies* or *Superſtitions* are made a Library. I obſerved, that tho' they were exemplary for *Honeſty* and *Sobriety*, yet now their Wiſhes to *Steal* and *be Drunk*, were frequently expreſſed; and ſometimes they were made very Drunk, tho' no intoxicating *Drink* had been in the leaſt an occaſion of it. Whence it may be gathered, that the *Drunkard* has a *devil* in him, the *Stealer* has a *devil* in him. The *Devils* have ſport enough, when they

ſee a Man Reeling in the ſtreets; the *Devils* are the Comrades of them that go to *take what is none of their own.* I obſerved, that tho' *few* in the place were ſo diligent as they, nevertheleſs in their *Fits* they might not do any work at all. Whence it may be concluded, that of *Idleneſs comes no goodneſs.* The Devils are the *Play-mates* of them that are *Gaming* when they ſhould be *working.* An *Idle* perſon is a *Prentice* of a *Devil.* Theſe things have been obſerved; and now let theſe *Vices* be *avoided.* There is *VVitchcraft* in them.

O that the *Devils* might be *out-ſhot in their own Bow*, and that theſe *Vices* might be made odious by their Affection for them.

Thirdly, Inſtead of *Rebellion againſt* God, let *Obedience* to God fill your lives. Make unto God that *Vow* in *Pſ.* 116. 16. *O Lord, truly I am thy ſervant*, &c. And accordingly *ſerve God with all obedience.* Yea, *often* ask your ſelves, *VVhat ſervice may I do for God?* And let a reſpect of *Obedience* to God make even the meaneſt of your Actions *honourable*: even when you *eat* and *drink* and *trade*, and *viſit* & *recreate* your ſelves, let there be ſome *Obedience to God* in it *all.* The *Employments* of a poor *Carpenter* or *Shoemaker* will hereby be rendred *more noble things* than the *Victories* of an *Alexander* or a *Cæſar.* Not the *Devils*, but the *Angels* will have a moſt *intimate Fellowſhip* with a man *thus Obedient.* Not *VVitchcraft*, but rather *Inſpiration* will be in *the man who does this, and the Son of man who layeth hold on it.*

NO-

NOTANDUM.

SInce the Finiſhing of the Hiſtory which concerns *Goodwin*'s Children, has been a very wonderful Attempt made (probably by *Witchcraft*) on another Family in the Town. There is a poor Boy at this time under very terrible and amazing Circumſtances which are a *Repetition* of, with not much *Variation* from thoſe of the Children formerly moleſted. The perſon under Vehement Suſpicion to be the Authoreſs of this Boy's Calamities, is one that was complained of by thoſe Children in their Ails. And accordingly one or two of thoſe Children has at this time ſome Renewal of their Afflictions alſo; which perhaps may be permitted by the Great God, not to diſappoint our expectations of their Deliverance, but for the *Detection* and the *Deſtruction* of more belonging to that Helliſh Knot, that has not yet periſhed as others of the Crue has done, before the poor Prayers of them that *Hope in God.*

The Book-Sellers not being willing to ſtay the Event of theſe New Accidents, cauſe the *Bridles* here to be taken off.

APPENDIX.

THere are one or two paſſages in the firſt of our foregoing Hiſtories, which I fore-ſee, (thoſe uſually no leſs *Abſurd* than *Angry* People) the *Quakers*, will *come upon me with great wrath*, for my writing of: and the Incivilities lately ſhewn to my Father, for a piece of one Chapter in his Book of *Remarkable Providences*, by one *Keith*, in a ſort of a thing newly publiſhed at *Penſilvania*, have made it neceſſary for me, not only to explain my ſelf, but to defend him, upon the occaſion that is now before me.

As for what I have related concerning the ſtrange liberty which the *Devils* gave unto *John Goodwin*'s Children, to enjoy both the *Writings* and the *Meetings* of the *Quakers*, when offers thereof were (it may be too needleſly) made unto them, I need only acquaint the world, that I ſhall produce good, Legal, and ſufficient Evidence to *Confirm* what I do *Affirm*, whenever any man ſhall demand it of me; And that the Books with which the Tryal happen'd to be made, were more than *one*, and ſuch, as the *Quakers* give as general an Allowance to, as to their own *Primers* and their *Catechiſms*. But undoubtedly, the matchleſs Candour and ſweetneſs of the *Quakers* will inſpire them, with Inclinations to give me ſome of their publick thanks for the notice I have taken

of

of them; and in the mean time I muſt let my Neighbours underſtand, what ridiculous as well as odious Calumnies the *Quakers* have beſtowed upon my abſent *Father*, for his being an Hiſtorian (they think) unto their Prejudice.

One would think, that if an *Hiſtorian*, did but ſecure his *Veracity* from being Impeached, moſt of his other Faults were Pardonable; and ſo truly they would be accounted, by any, beſides *Quakers*, who are a people *by themſelves*. But my Father had publiſhed a Book Entituled, *Illuſtrious Providences*; in one part of which, he has a Narrative of ſeveral very marvellous Occurrences, that certain deluded and poſſeſſed *Quakers*, in this Countrey were concerned in. The matter of *Fact* never could be diſputed; yet one *Keith* a *Quaker*, who had been *compaſſing Sea and Land to make Proſelytes*, viſits *New-England* in his *Progreſs* where meeting with ſmall *Applauſe*, and leſs *Succeſs*, inſtead of *Converts*, he picks up what *Quarrels* our Countrey could afford him, and among the reſt, this Book of *Providences*. At his Return to *Penſilvania*, he bleſſes the world with a little Volume of *Hereſies* and *Blaſphemies* againſt the *Proteſtant Religion*, the Principal Articles whereof, he endeavours to undermine with ſome further Improvements of *Nonſenſe*, than the Abilities of the *Quakers* had heretofore helped them to; but, tho 'tis almoſt pity that any *Eagle* (Pardon the Compariſon, he himſelf calls us, *Night-Birds*) ſhould loſe his time, by recount-

ing the motions of ſuch a *Fly*, yet I ſuppoſe he will not be long, without the Caſtigations of a *full*, tho' *ſhort* Anſwer to the Impertinences with which he has been craftily eſſaying to *ſpoil our Vines*. He entitles his Harrangues, *The Churches in* New-England *brought to the Teſt*; and it might be expected, that one ſo willing to be a Servant of thoſe Churches as *Increaſe Mather*, would not eſcape the Vengeance of thoſe whom theſe Churches are an Eye-ſore unto. Accordingly, the Title-Page of his Diſcourſes (for truly Reader, he will not now give us a *Silent Meeting*) promiſes to us, *An Anſwer to the groſs Abuſes, Lies and Slanders of* Increaſe Mather; which he afterwards detects, juſt as one of his Predeceſſors after a Converſation with *Hogs-Heads*, Trampled upon *Plato*'s *Pride*; while he cannot inſtance in any one *Abuſe*, *Lie*, or *Slander*, of *Increaſe Mather*, without committing more than a few himſelf. However, he is pleaſed to ſay, when he comes to talk, *Let any of his Kindred anſwer for him in his abſence*; and becauſe I am *ſomewhat a Kin* to the ſaid *Increaſe* Mather, whom the *Animadverſions* of this *Keith* have made ſuch an Aſſault upon, that were I more Dumb than the Son of *Crœſus* himſelf, yet I muſt have ſpoken of the provocation, I am willing to ſatisfie our little Author ſo far as to Anſwer theſe three things upon him: Yet I would ſo far obſerve one of *Solomon*'s Rules in my Anſwer, as not to uſe upon him ſome Terms of his

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Art which as a *Specimen* of his Breeding he beſtows upon *Increaſe Mather*; but offer a few juſt Reflections on this *new Apoſtle* (no doubt a Succeſſor to one of the Old ones) unto the world.

Firſt, He charges my abſent Father, with *Groſs Abuſes*, *Lies and Slanders*; and yet he denies not the Truth of the Stories, the Relation of which flings him into this Foaming Rage. He charges him juſt as laſt year he did the reſt of the Miniſters of *Boſton*. He ſent us a written Challenge, which begins, *I being well aſſured by the Spirit of God, that the Doctrine ye Preach to the People is falſe* ——— and he then reckons up Twelve Articles (he ſays) of our Doctrine, the Twelfth of which is directly contrary to what we aſſert, and maintain and Preach every day. This was his *Inſpiration* then! and ſuch is his *Narration* now. *Increaſe Mather* Pens *Truths*, and yet it ſeems writes *Lies*. But where is *Increaſe Mather*'s Crime? Why, our Animadvertor tells us, *I. M. relates theſe Stories on purpoſe to Abuſe the honeſt and ſober people called* Quakers, *without making any Diſtinction*— But what *Metal* is this Man's Fore-head made of? Reader, you ſhall find my Fathers introduction to his Hiſtories to be, *All wiſe Men that are acquainted therewith, obſerve the Blaſting rebukes of Heaven upon the late* SINGING *and Dancing* Quakers. And his Inference from them is, That *the* Quakers *are* SOME *of*

them undoubtedly poſſeſſed with evil Spirits; and his Concluſion is, *We may, by this, judge whoſe Servants the* Singing *Quakers are.* Behold how carefully he has repeated the very *Diſtinction* which this Waſpiſh Man complains at the Omiſſion of! Beſides, he had no need of making any Diſtinction at all. That the *Quakers* fall out among themſelves, is but a natural Conſequence of their *Tempers* and *Errors*; which cannot be otherwiſe than *Incoherent*; and ſometimes, their Credit forces them to *Explode* in one another, what they (wiſh they could, but) can't *Excuſe.* Tho' it ſeems if a Woman dreſs her ſelf like a *Devil*, and fright ſome of her Sex almoſt out of their Lives, on a *Lords Day*, in one of our biggeſt Aſſemblies, *G. K.* can here Canonize her for a Saint. *Caſe*'s Crew are ſubſtantially of the ſame Drove with *Keith*'s Crue; *both* Mad, tho' with ſome variety of Application in their *Phrenſies.* What if thoſe *Ranters*, and theſe *Quakers* be ſhaken together in a Bag? 'Tis a more Allowable method of Sorting, that of this *G. K*'s, who would make us a Crew of *Ranters*, becauſe we hold, *That God hath fore-ordained Infallibly and unchangeably, whatever comes to paſs.* And whereas our *Anſwerer* tells *us*, that when thoſe *horrid Monſters* were whipt at *Plimouth*, for their wonderful, hideous Deviliſm, *Some of the honeſt People called* Quakers, *openly declared before the People, that the* Quakers *did not at all own them to be of their Society,*

Society; I am to ask him, who of this *honeſt people* then it was, that then declared them to be, *The dear Children of God?* But Reader, pray obſerve, tho' he will not leave urging, that for a *Quaker* to be Poſſeſſed, is no more than for a *Presbyterian* or an *Independant* ſo to be; There is *Difference* enough, where our notable Diſputant would contrive a *Parallel*. Becauſe a *Poſſeſſion* by evil Spirits, may befal one of our Communion, *What then?* The Poſſeſſion does not move any to be of *that* Communion: we ſee the contrary. But the Stories Recorded by my Father, (plainly enough) demonſtrate, That Diabolical *Poſſeſſion* was the Thing which did diſpoſe and encline Men unto Quakeriſm; their Quakeriſm was the proper Effect of their Poſſeſſion; and not an unconcern'd conſequent. 'Tis our Logicians fault here, that he cavils without making any Diſtinction; if he would have pleaſed to diſtinguiſh a little, he might have ſpared the pains of his tedious Excurſions, about charging the innocent with the crimes of the guilty. But from ſuch a *G. K.* what better Dealing might have been look'd for?

Secondly, I think, I may rather charge this *G. K.* with *Groſs Abuſes*, *Lies* and *Slanders*, by him offer'd unto that *Increaſe Mather* whom he ſhews himſelf ſo much (beyond the cure of *Hellebore*) inflamed at. He *ſays*, Increaſe Mather *hath ſhew'd his raſhneſs and folly in ſome other paſſages of his life, if not malice, that hath occaſion'd him*

him for ſome time paſt to abſcond, and depart from the place where he preached at Boſton. I am ſorry that this man obliges me to trouble the World with Stories about ſuch Domeſtick and perſonal matters as theſe are. For me to commend my yet living Father would perhaps be counted an Indecency. But if I ſhould not now defend him from ſuch unhandſome Imputations, I were worſe than the worſt of the Sons of *Noah*, and it muſt be a greater Malice than what *G. K.* ever pretended to diſcover in *Increaſe Mather*, that ſhall criminate my Vindication of an abſent and a wronged Parent. My Reader's Patience muſt then permit me to tell him, that all *New-England* well knows, That *Increaſe Mather* never departed from hence, through any *Raſhneſs* or *Folly* of his *own*, but through the Malice of *unreaſonable men*. Our Charter being unjuſtly Vacated (which even *G. K.* reckons among the Judgments of God upon us) the Government of this Territory was fallen into the hands of men that immediately took all ſorts of meaſures to make us miſerable. A knot of people, that had no deſign but to enrich themſelves on the *ruins* of this *flouriſhing* Plantation, were placed over us, and *our Land ſtrangers devoured in our preſence*. The ſight of our *Calamities* made my Father willing to undertake a Voyage unto *England*, for no other cauſe but meerly to endeavour the Service of his afflicted Countrey; and not a few among the principal

principal Gentlemen of the place, did both *Adviſe* and *Aſſiſt* his Undertaking. His intent *in* Going he did not publiſh, but his Intent *of* Going he did; and he had no ſooner done it, but one *Randolph*, the late *Secretary*, whom (like a *Scavenger*) our late Oppreſſors chiefly uſed in their more dirty Buſineſſes, gave Trouble unto him to obſtruct and prevent his Voyage. The Circumſtances of it were theſe: This *Randolph* ſome time ſince, carried unto Sir *Lionel Jenkins*, a Letter which he aſſur'd him was Mr. *Mather*'s; Tho' the Letter was a moſt Villanous Forgery, filled with Treaſon and Madneſs in the *Exaltation* of it, and never was one line of it written by my Father. The Letter-Forger had ſo fooliſhly drawn it up, that *Randolph* could not get the *Blood* of the Gentleman, whom he (after his manner, that is) *falſly* Charged with being the *Author* of it, yet care was taken thereby to blaſt his *Name*: The *Obſervator*, (whom one calls *The Father of Lies*) here became *Nurſe*, and printed it, with not a few ſcurrilous *Obſervations* on it. So that in all the Taverns and Coffee-houſes throughout Three Kingdoms, this innocent Perſon was made a Ridicule; and *Barbadoes* too, with other of the *Lee-ward Iſlands*, took this opportunity to ſpit their Venom on one who had never done any thing to deſerve it, but by being (in the account of ſome that are *Both*) ſomewhat of a Learned and Honeſt Man. My Father to Vindicate himſelf, while

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our old Government yet laſted, wrote a Letter to Mr. *Dudley*, who had from *Whitehall*, received a Copy of that bloody Forgery; and in this Vindication, he intimates that ſeveral ſhrowd things would make him ſuſpect *Randolph* himſelf to be the Director of it. It was Evident unto him, That the whole Forgery was contrived for *Randolph*'s advantage; 'tis almoſt all *of* him and *for* him; but could any rational man imagine, that *he* was then wholly a ſtranger to it? Beſides, there were in it ſeveral other Expreſſions, which ('twas then thought) no man in his *Wits* can dream that any without *him* ſhould have. But *Randolph* upon his Arrival here with our New Government getting a Copy of my Fathers Vindication, does after ſo many Months now ſue him in an *Action of Defamation*, to Embaraſs the Affairs he had before him. The Jury which conſiſted partly of Church of *E.* Gentlemen, *Found for* my Father againſt the Plaintiff. And yet juſt within a Week or two before his Voyage, *Randolph* renewed his Action; his Abetters reſolving (as I am credibly informed) That having laid the Arreſt upon him, they would have ſecur'd his Perſon in the Goal, as the worſt of Traitors; for what *Illegality* would *they* ſtick at? He happily underſtanding what they would be *at*, by the counſel of his Friends withdrew, for about a Week; and then, tho' both by Day and Night, both by *Land* and *Sea*, the late *Spirits* among us way-laid him,

him, God carried him ſafely thro' them all; and when he came to *Whitehall*, what Favours the Greateſt Men in the Kingdom have heap'd upon him, 'tis not proper for *me* to tell. Whereas our Caviller now ſays, *It wants to be inſerted in his Book, that what hath befallen him of late, is a Remarkable Judgment of God upon him, for his Injuſtice to the Quakers.* I join iſſue with him, and beg the Reader to inſert it, if he be Owner of that harmleſs Book. *Reader*, inaſmuch as none of *Increaſe Mather*'s enemies were *able to attain their* ends upon him; and inaſmuch as this *Increaſe Mather* has in his whole Negotiation for *New-England*, been favoured by the merciful God, beyond the imagination of our fondeſt hopes; pray count it, *A Remarkable Judgment of God upon him, for his Injuſtice to the Quakers.* This *G. K.* has this Book of his bound up in Canvas; becauſe I ſuppoſe, like one of the *Witneſſes*, he would *Propheſie in Sackcloth.* I confeſs, *Fire proceeds out of his Mouth*; but it is another ſort of *Fire* than that which our Lords *Witneſſes* are us'd unto; and there is one ſmall Qualification of a *Witneſs* which you ſee he wants, that is, *Truth*; the *Contents* of his Books require ſome other *Covers* for them, *ne perpluat.*

Thirdly, Not *Increaſe Mather* alone, but all *New-England*, eſpecially the *Shepherds* of the Churches here, muſt thro' the *Lycanthropy* of this Man, be Barked at. One while his *Falſe Hiſtories* miſrepreſent us to the World; and he raiſes

raiſes diſmal *Tragedies* upon the Perſecution which his Friends here have met withal. For my own part, I have long wiſhed, That the *Civil Magiſtrate* would never inflict a *Civil Penalty*, on an *Heretick*, until *Humane Society* receive ſuch a Diſturbance from him, as in one of mine, or any other perſwaſion were *Intolerable*. Yet there is more, far more to be ſaid for the Juſtification of our ancient *Severities* on two or three *Quakers* here, than the World has yet been acquainted with. *Oliver Crommel* himſelf, whoſe *Toleration* of *Sectaries* was notorious enough, yet would ſpeak in the juſtification of what was here done to *them*. Since our *Jeruſalem* was come to ſuch a conſiſtence, that the *going up of every Fox* would not *break down our Stone Wall*, who ever meddled with 'em? And ſince *That*, Though a Quaker-woman came (as ſometimes they have) ſtark naked, into ſome of our Solemn *Aſſemblies*, declaring her ſelf to be a *Sign*; yet the *Bruit* has not been thought fit to be *Hang'd up*: But the Generality of the people are enough, and always *were*, averſe to the inflicting of Secular Puniſhments on theſe doting *Hereticks*. Indeed a *Grave Magiſtrate* once ('tis ſaid) propounded unto the *General Court* at *Plymouth*, a Law that every *Quaker might have his Head ſhaved*; becauſe they were diſtracted, and this would both *ſhame* & *cure* them. I believe this is all the *Law* that ever will be offered for the Suppreſſing of them here; by long experience, we find, *They periſh by being*

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let alone. But whereas, he twits the Miniſters here, for their Accepting of *Maintenance*, with *Goods unjuſtly taken from the true Owners*; I may inform the World, the Miniſters here are of another Spirit than ſo; their voluntary *Poverty* and tranſcendent *Self denial*, has ſcarce its parallel in the Chriſtian World. If any *maintenance* extorted from *Quakers* hath ever been paid unto them, I am confident it was without their *knowledge* or *conſent*. The chief complaints of this kind are in *Plimouth* Colony; but let the Reader conſider, that the *Grants of Lands* there made by *the Court*, have ſtill been *with an Expreſs Condition & Proviſo*, that the allowed Miniſtry be therewith ſupported. *Quakers* come, and Accept and Improve theſe Grants, and then refuſe the Duty annexed thereunto. Let all Mankind judge whether they might not juſtly be *compell'd* unto the payment of it? Yet how rarely was it ever done? *G. K's Barnſtable* Story is (I hear) a *Romance* of the ſame piece with the *reſt*. But we muſt be terrified with his *Falſe Prophecies* too. He pretends to *Inſpiration*, and foretells *the utter Removing, Undoing, & Deſtroying of all our Babyloniſh Buildings*; that is, our Churches; and he adds, *The time haſtens, and bleſſed ſhall he be who receiveth the Warning*; and ſome pages after he predicts, that *in due time our Meeting-Houſes ſhall no more receive us into them.* Ay, no doubt of it, *in due time!* But, I pray, Friend *George*, when is this *due time to be*? Our late *Perſecutors*, who did *laſt year* admit thee to ſo much familiarity

familiarity with them, did not ſo wiſely to let thee know what they were driving at, for it ſeems thou art a Blab of thy Tongue. When thy private Converſation with 'em, as well as their publick Adminiſtration here, gave thee cauſe to gueſs, That, our Churches were quickly to be over-turned, and our Meeting-houſes made too hot for us, 'twas eaſie to prognoſticate much more than this; I'll aſſure thee, 'twas not for this that I put thee into my Book of Witchcrafts, there was no Witchcraft in it: But ſome late things have a little altered our *Omens*. I humbly beg of God, that he would *requite us good for this Curſing this day*; and that the malicious Vaticinations of Men that hate his Truths and Ways, may rather help to procure for us thoſe happy Revolutions, which may cauſe our Enemies to be found Liars unto us. I do alſo entreat the Reader, that he would not miſ-interpret my approaches (if I have made any) towards Levity in my treating of the Adverſary ſtanding at my Fathers right Hand to reſiſt him; 'Tis almoſt impoſſible to look upon the Generality of *Quakers*, without applying to them the Humour which a Gentleman long ſince thought proper for the Creatures contrived on purpoſe, to be made merry with. I ſhall only add, That *George Keith* has given ſufficient cauſe why his own Sect ſhould be aſhamed of him, if ſhame were compatible to ſuch a perfect People. But as he thinks my Father wants *the true Eye opened in him*, ſo I ſuppoſe he will tell me, *That I am in the dark*; and therefore it is time for me to bid him now, *Good-night*. I am not willing to contend any further with him. For,

Hæc ſcio pro certo, quando cum ſtercore certo
Vinco, ſeu vincor, ſemper ego maculor.

FINIS.